THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 4. NEW-YORK, SATURDAY, APRIL 14, 1832. WHOLE NUMBER, 56.

For the Churchman.

THE ONEIDAS.

CHILD of the forest, shall your cry
Be raised in vain? shall we deny
An aid to whom so much we owe?
Forbid it, ye whose bosoms glow
With love of CHRIST, with love of men!
Send not these Brethren back again,
Till we by *deeds* have proved the claim
We have to CHRIST's own blessed name.
Ye heard the Indian's simple tale,
"That all their hopes of comfort fail
But hope in GOD." O! send them aid,
To keep them in the choice they 've made.
Build we the Church for which they sigh,
Give them our ancient Liturgy:
Those sacred words the Apostles sung,
Be echo'd from each Indian tongue;
Perchance their forests fell'd and clear'd,—
Their numerous tribes now disappear'd,—
Virtues which savage natures graced,
By wretched white men's vice effaced,—
Our fathers' sins—shall be forgiven,
And bring us blessings free from heaven,
If we assist with hearty zeal,
Their long neglected wrongs to heal;
Bring them to CHRIST, 'the truth, the way,'
Shed on their path eternal day.

New-York, April 7, 1832.

EXTRACTS.

Who swerves from innocence, who makes divorce
Of that serene companion—a good name,
Recovers not his loss; but walks with shame,
With doubt, with fear, and haply with remorse.
And oft-times he, who, yielding to the force
Of chance-temptations ere his journey end,
From chosen comrade turns, or faithful friend,
In vain shall rue the broken intercourse.

Wordsworth.

Foundations must be laid
In Heaven; for, mid the wreck of IS and WAS,
Things incomplete and purposes betray'd
Make sadder transits o'er truth's mystic glass,
Than noblest objects utterly decay'd. *Ib.*

The immortal mind craves objects that ENDURE:
These cleave to it; from these it cannot roam,
Nor they from it; their fellowship is secure. *Ib.*

Boston Recorder.

REVIEW.

From the (London) Christian Guardian.

1. *The Canon of the Old and New Testament Scriptures ascertained; or the Bible complete without the Apocrypha and unwritten Tradition. By Archibald Alexander, D. D., Professor of Theology in Prince Town College, New Jersey. With Introductory Remarks, by John Morrison, D. D.* London. 12mo. Pp. xx. and 417.
2. *The Books of the Old and New Testament proved to be Canonical, and their verbal inspiration maintained and established. With an account of the Introduction and Character of the Apocrypha. By Robert Haldane, Esq.* Third edition. Edinburgh. 12mo. Pp. xvi. and 176.
3. *The Theories of Inspiration of the Rev. D. Wilson, Rev. Dr. P. Smith, and the Rev. Dr. Dick, proved to be erroneous. With Remarks on the Christian Observer, and Eclectic Review. By Alexander Carson, A. M., Minister of the Gospel.* Edinburgh. 12mo. Pp. 223.

Concluded from page 217.

FROM what has been already said, it will be evident that the *inspiration* of Scripture, and the consequent *authority* attaching to the contents of the sacred volume, are points which are involved in the determination of the particular books belonging to the *Canon.* In fact, these subjects can never be separated; for if, when we institute an inquiry about the Canon of Scripture, we take that term in any lower sense than *a collection of inspired writings, of absolute divine authority, containing a revelation of the will of* GOD,—the BIBLE becomes annihilated, for the investigation would degenerate into a mere question about the genuineness and authenticity of certain books. However, the exact *sense* in which the word inspiration is to be understood, is a distinct subject; and has, particularly of late, been made a matter of much controversy: we cannot but think, that a dangerous laxity on one side, has been sometimes met by an absurd extravagance on the other.

The Socinian and Neologian schools so completely explain-away, even when they do not unblushingly deny, the inspiration of Scripture, that, if their pernicious principles be admitted, the Bible can no longer be appealed to as a book of supreme authority. On their system the historical records must by no means be implicitly trusted; the prophetic parts of Scripture must be considered, as little better than pious reveries, or elevated poetical strains; while the moral and doctrinal portions, must not be too literally pressed on the conscience or the belief of the present enlightened age, but must be judged of according to the circumstances of the times when they were written, with liberal allowance for the infirmities and prejudices of the writers. It is not our present business to combat such pernicious opinions; they are utterly subversive of revealed religion, and completely at variance with its clearest evidences.

Many persons who would shrink from the avowal of the infidel theory—it deserves no better name,—which we have just noticed, have allowed themselves to entertain sentiments quite as irreconcilable with the divine authority of the Bible. Taking the liberty to question the inspiration of particular books, which, (by the singular abuse of terms) they, nevertheless, inconsistently recognise as forming part of *the Canon,* they virtually lay the axe to the root of the Scriptures as a revelation from GOD. Such dangerous opinions are very common; they were promulgated, a few years since, by a writer in the Eclectic Review, the pernicious tendency of which was at the time exposed by a correspondent in our pages, (see C. G. 1825, p. 386,) and which is now again made the subject of just reprehension in one of the works placed at the head of this article. (Carson, pp. 155-176.) It is not too much to say, that individuals who thus ingeniously speculate on the degree of authority which attaches to particular books of the Canon, are (however unintentionally) tampering with the inspiration of the Bible, and effectually undermining the truths of revelation.

Various shades of opinion, between the dangerous views just mentioned, and the admission of inspired authority as attaching to every part of the sacred volume, might be noticed, were it worth while to follow laxity of sentiment into all its modifications; but we decline so unprofitable a task, and proceed to state the view of inspiration which has been entertained by the great majority of the Christian community, and which we entirely adopt, as the only one which accords with the *facts,* and at the same time fully secures the divine *authority* of the charter of salvation. Our belief of the inspiration of the Bible may be comprehensively stated in the following propositions:—that all the books of the Old Testament comprehended in the Canon as preserved by the Jews, and of the New Testament, as recognised by the concurrent testimony of the Church of CHRIST in every age since the completion of its Canon, are of *equal and of absolute authority;* constituting "a divinity-breathed" (θεοπνευστος) Record, or a "Scripture given by inspiration of GOD," (2 Tim. iii. 16,) that "holy men of old spake as they were moved by the HOLY GHOST;" that the Scriptures which proceeded from these divinely-gifted messengers of GOD, were without mixture of error either in matter of fact or doctrine:—and that they have, by a special providence, been preserved to the present day *substantially* the same as they were originally written. We have purposely avoided introducing, into this general view of inspiration, any opinion on the much controverted points,—Whether the inspiration of different parts of Scripture differed in its *degree?*—Whether it was imparted to the minds of the sacred writers in different *modes?*—and, What was the manner of communication? No doubt these are very interesting matters of inquiry, but as they may fairly admit of considerable differences of opinion, they ought never to be introduced into any *definition* of inspiration; for we are persuaded that the subject has been much obscured by speculation and refinement on points which are by no means essentially connected with a sincere belief in the plenary inspiration and absolute authority of Scripture. It is perfectly true that parts of the sacred volume *must* have been written under an inspiration of immediate "SUGGESTION;" that part *may* have been composed by an inspiration of "ELEVATION,"—and part under an inspiration of "SUPERINTENDENCE." Indeed, it is quite clear, that while the visions of prophecy could not have been presented to the eye of the seer without an immediate revelation, yet that a mere message from an apostle respecting his cloak and parchments, required nothing beyond the ordinary exercise of his own thoughts: but, between these manifestly distinct points there lie a multitude of other points, which it would be presumptuous to attempt to define with precision; and it seems far better to abandon useless and perplexing distinctions about degrees of inspiration, and to rest contented with the undeniable truth, that the simplest facts, as well as the sublimest mysteries, have obtained their place in the volume of Scripture through the permission or direction (though the *mode* and *degree* be unknown to us) of that unerring SPIRIT, who knew that it would be advantageous to record them, for the edification of his Church in succeeding ages. 'It would be altogether impertinent and insignificant to inquire,' says the pious Doddridge, 'how far did natural memory or natural reason operate, and in what *particular* facts or doctrines did supernatural agency prevail; it is enough, if I know that what the author says or writes is true, though I know not particularly how he came by this or that truth; for my obligation to receive it arises from its being known truth, and not merely from its being made known this or that way.' We see no benefit to be derived from any classification of the degrees or modes of inspiration; on the contrary, it has led to unseemly controversy, in which statements of an incautious nature, or of questionable accuracy, on one side, have led to bitter invective and ridiculous extravagance on the other: and this brings us to a few remarks on the ultraism of such well-meaning writers as Mr. Haldane and Mr. Carson.

It might surely have been thought sufficient to admit the *absolute authority* of Scripture, as a *divinely sanctioned* record, without the necessity of allowing that every individual *word,* relating to the simplest statements or matter of fact, was infused into the mind of the writer by the HOLY SPIRIT. But the authors we have just named, and many other well-intentioned but ill-judging persons, insist upon the extravagant notion, that to deny the inspiration of individual words, or of the arrangement of particular passages, is virtually to disbelieve the plenary inspiration of the sacred oracles. This uncharitable denunciation of unbelief against multitudes of the most pious and devoted members of the body of CHRIST, is without the slightest warrant from the Bible itself, and hinges on a dictatorial exposition of the words *πασα γραφη θεοπνευστος* in 2 Tim. iii. 16. That this passage plainly declares that the whole of Scripture was "divinely inspired," no person can doubt who submits himself reverently to the statements of the Word of GOD: but that it necessarily means that every *syllable* was dictated by the HOLY SPIRIT, and that it is blasphemous to interpret it as implying that the minds of the writers were under a divine control which kept them from error in their simplest statements of fact, and which imparted to them heavenly knowledge in matters beyond their natural comprehension,—is the gloss of a party, not the sound criticism of a candid expositor.—Mr. Carson's book contains but little more than a perpetual chiming upon this unwarranted exposition, with wearisome repetition; and he modestly assumes for himself and his friends a '*perspicuity,*' (such is his favorite phrase) which he denies to every theologian, who has not adopted the same conclusion as himself. His personalities against the Rev. D. Wilson and Dr. Smith, are truly disgusting. We readily admit that Mr. Wilson has made use of terms which are highly incautious, when he says of the Scriptures,—'the mind of *man* is working every where,'—'these are the parts of *man,*' &c. &c. Such language is very inaccurate, and easily capable of abuse; but Mr. Wilson's real meaning is perfectly clear; he intended no more, than that the *immediate suggestion* of the SPIRIT for certain passages was unnecessary; he could not mean to affirm that his *superintendence* was ever dispensed with: and he would have shrunk from the uncandid paraphrase,—'the making of the Bible then, has been a *partnership* business, in which GOD and man have had *their distinct* provinces.' (Carson, p. 3.) But if Mr. Wilson has adopted some inaccurate language in stating his views on inspiration, Mr. Carson has treated the subject absurdly and extravagantly. One example may suffice: 'it requires *as much* inspiration to tell what o'clock it is by inspiration, as to reveal the Gospel itself; if *all* Scripture is given by inspiration, the reference to Paul's cloak requires *as much* inspiration, as those passages that declare the way of salvation.' (Carson, p. 18.)—These are the statements of 'less judicious defenders of Scripture,' which, as Doddridge observes in his day, 'have led some people to conclude that the Scriptures are not inspired at all;'—they are dangerous in the extreme; and though we would make *no concession,* to meet the prejudices of the infidel, we would place *no stumbling block* in his way. It is true that all Scripture has been placed on record by men who were instructed and kept from error by a 'divine breathing:' and that every word owes its introduction to the direction or permission of the all-presiding SPIRIT: but it is no doctrine of faith, that the kind and mode of inspiration were the same in every line; and Mr. Carson's assertion, that the narration of simple facts required '*as much*' inspiration, as the declaration of doctrines, the utterance of prophecies, or the revelation of mysteries, is an unauthorized phraseology, which only tends to confuse the subject, to perplex the believer, and to confirm the prejudices of the infidel.

Mr. Haldane's views of the verbal inspiration of Scripture are the same as those of Mr. Carson, but are expressed in a manner more suited to Christian controversy. Both Mr. Haldane and Mr. Carson seem to have confounded a denial of the direct *suggestion* of the very words of every passage in Scripture, with a denial of the equal and absolute *authority* of every part of the sacred volume as a record without error. It is not true, (though we have recently seen the statement repeated in a religious journal generally distinguished by its candor,) that a refusal to admit that the SPIRIT of GOD dictated the *precise words* of some passages of the Bible, is the same thing as to leave every man to receive or to reject just so much of Scripture as he sees fit. If the SPIRIT presided over the whole, then the whole must be equally true, equally authoritative; whether, in reference to particular passages, that Divine Being suggested the very words in which they are expressed, or only superintended the matter.

Another leading mistake of these writers is the idea that the *subject* of any record is so intimately combined with the particular *terms* in which it is conveyed, that the mind of GOD cannot be conveyed in the matter of Scripture, as a whole, unless His Spirit dictated every word, in particular. Now this is a postulate to which we cannot subscribe. It may be true with reference to those parts of revealed truth which were far above human comprehension; but it is clearly *not* true with regard to those simple statements of fact and of sentiment which were not matters of revelation but of record. If the writer, while occupied on these, expressed himself in terms which it seemed good to the HOLY SPIRIT to *permit,* the record (we may rest assured) was as free from error, and as worthy of acceptation, as if that Holy Being himself had suggested the very words. We are far indeed from affirming that the historical or any other parts of Scripture required *nothing more* than the exercise of memory or judgment in the writers; we only mean to deny the opposite dogma, that *every word* must be ascribed to a supernatural agency, and that a disbelief of this *verbal* inspiration is little better than infidelity. We here again fall back upon our position, that an inspiration of control and of superintendence, (without presuming to define its nature or its limits,) is amply sufficient to secure the authority of the Bible, and the reverence due to its contents, with regard to some passages where to assert universal suggestion would be attended with unanswerable difficulties.

Among these difficulties, we shall only notice two, which were long ago advanced, and which have never received a satisfactory reply. The *variations of expression* in the accounts given by different sacred writers of the same discourses,—and the *various readings* which have been permitted to accumulate in the text of Scripture,—cannot be reconciled with the theory of universal suggestion of the very words; while they fully accord with the more reasonable supposition that the precise expressions were, in many cases, left to the writers themselves, though they were superintended and preserved from error by the Spirit of Truth.

1. The *variations of expression,* by the four evangelists, which occur in their relation of identical discourses, absolutely forbids the idea of a verbal inspiration: if it be asserted of any one, it excludes the possibility of it with respect to the corresponding passages in the other narratives. It is admitted that an unimportant difference of words, of similar signification, by no means affects the credibility of a narrative; if the accounts substantially agree, a variation in the phraseology is perfectly consistent with integrity of relation. Nevertheless, all such variations of expression, and disarrangement of matter, in records which professedly relate *the identical words* of the speakers, evidently arise from imperfection of memory in the narrators.—It does not necessarily follow that the accounts are imperfect, or less conducive to the purposes for which they have been transmitted than they would have been had they verbally corresponded with the originals; and we are sure that no imperfection attaches to the Scripture narratives on this account, because, (having been "given by inspiration,") no important error could have been permitted by that presiding Spirit which furnished the writers with whatever was needful for substantial accuracy of relation. But had the HOLY SPIRIT dictated *the very words* of the Gospel historians, it is inconceivable that any actual discourses—those of our LORD for instance—should have been recorded in two, three, or four different manners. It is replied to this objection, that 'the GOD of truth must not be forbidden to use a variety of expression perfectly allowable to man.' (Carson, p. 115.) Such a reply is an unworthy evasion of the real difficulty. Verbal variations in different records of an actual discourse which it is of immense importance to relate accurately, is allowable in *man,* simply on the ground of the imperfection of his memory; were the identical words present to his mind, any departure from them would, in this case, imply a want of judgment or of integrity: but to claim a similar indulgence (the argument compels us reluctantly to use the term) for the Spirit of GOD, is not only an unnecessary, but an irreverent hypothesis. We have heard it maintained by some pious but (we think) grievously mistaken defenders of verbal dictation, that the HOLY SPIRIT may have adopted this variety of relation, for the very purpose of placing an apparent difficulty before us as an exercise of the faith of believers, and for the condemnation of captious inquirers; but what shall we think of a theory of inspiration which requires such a monstrous and revolting hypo thesis for its support? In short, the objection to a verbal inspiration presented by these variations, appears to us decisive.

2. The *various readings* which have accumulated from the negligence of transcribers in successive ages, and the slight inaccuracies and disarrangements which have crept into the historical parts of the sacred volume from the mutilation of MSS. are quite inconsistent with the notion of a plenary *verbal* inspiration, at least as attaching to the *present* copies of the Scriptures. Here again we may observe that it is admitted on both sides that these inaccuracies of transcription are of trifling amount, and do not in the slightest degree affect the credibility, or the general import of the record. But while this conclusion is perfectly legitimate on the part of those who believe that the inspiration of Scripture consisted in a superintendence over the matter, rather than in an universal suggestion of the words,—it is a proposition which cannot be maintained by the advocates of verbal dictation without the grossest inconsistency. It is a manifest evasion of the real difficulty to reply,—'In *whatever* way the Scriptures may be supposed to be inspired, the loss to the reader from the above defects is precisely the same.' (Carson, p. 55.) The question is not about the amount of '*loss to the reader,*' but about *the very character of the record* as materially changed by the various readings on the supposition that it was originally given by a constant verbal suggestion.—The argument of Mr. Haldane, Mr. Carson, and their party, is (as far as we can understand it) as follows: The apostle declares that "ALL Scripture is given by inspiration;" but the matter of Scripture is composed of its *words;* therefore all the *words* of Scripture are given by inspiration. Be it so; but let a similar mode of reasoning be applied to the existing fact of various readings; the argument against the advocates of *verbal* inspiration will then stand as follows. Many of the *words* of Scripture have been changed, or lost, through the carelessness of transcribers; but the matter of Scripture is composed of its *words;* therefore a Scripture with plenary *verbal* inspiration does not *now* exist, even though it should be admitted that it *originally* existed.—This is as conclusive an *argumentum ad hominem* as can well be imagined. We might go further, and show that the existence of various readings renders it in the highest degree improbable that even the *original* text of Scripture was inspired *in that sense which has been unwarrantably imposed on this term*—of invariable and minute *verbal* suggestion: for it would be incredible (unless, indeed, we had an absolute divine statement for the fact) that the HOLY SPIRIT should have indited *every individual word* of the sacred oracles, and should afterward have permitted so many variations to creep in upon a text originally given in so remarkable a manner. It is worth observing, that this conclusion (fatal as it is to their own hypothesis) has inadvertently been formed by the advocates of verbal inspiration themselves. 'It cannot easily be believed,' says Turretine, as quoted by Mr. Haldane, 'that GOD who dictated and inspired ALL *and the* VERY WORDS, to men divinely inspired, has not taken care also about *the preservation of them* ALL:'*—the remark is most just, but when taken in connexion with the *fact* that no existing copy of the Scriptures can be said to have preserved 'ALL and the VERY WORDS,' it is utterly subversive of the theory it has been intended to support. The whole difficulty vanishes, however, on the reasonable supposition that it is *not* essential to an inspired record either that, in every passage, the identical words should have been infused into the mind, or that each and every syllable should be preserved immaculate by succeeding copyists; it being enough that, as the superintending Spirit originally kept the author from error, so a superintending providence has preserved the record from material change in its transmission to the Church by transcribers in succeeding ages.

Other satisfactory arguments might have been adduced against a theory of inspiration which some well-meaning but injudicious men are attempting to thrust upon the belief of the Christian world with much bigotry and intolerance. We feel, however, that we have dwelt sufficiently long on the subject. That *we* shall be included, by the party whose views we cannot sanction, among *neologizing* Christians, is highly probable; for it is one of the unworthy tricks of a certain description of uncharitable writers, to affix this odious epithet to all opinions which are not adjusted to the precise measure of their arbitrary standard, and to take refuge in this species of abuse when argument is exhausted. We shall not be careful about this unjust accusation, should it be brought against us; conscious as we are that our single aim has been to uphold the authority of the inspired oracles *on solid principles,* and to oppose views which would bring that authority into contempt by untenable assertions and extravagant fancies. The erroneous theory which we have been pointing out, is only one of the ramifications of '*modern fanaticism;*' and here, as on a late occasion, we entreat our readers not to allow themselves to be seduced by vain speculations, whatever may be the zeal or piety of their advocates. We consider the present as a very cloudy period for the religious world; believers have to pursue their way, amidst the scoffs of enemies, and the far more trying reproaches of professed disciples. Thus circumstanced, let us not be moved from the *simplicity* of the Gospel by any of the refinements of human sophistry, whether advanced by foe *or by friend.* We may safely dismiss from our minds all perplexing controversies about the precise *definition* of inspiration, provided we betake ourselves to the reading of the BIBLE with a cordial submission to *its divine authority:* thus—to close with the words of the pious Doddridge—thus 'guided by that light and truth which shines forth in THE SACRED PAGES, we shall march on to that holy hill; where, having happily escaped all the dangers of that dark path which we now tread, we shall greet the dawning of an everlasting day, the arising of a day-star which shall go down no more!'†

---

* 'Haud facile credi potest, Deum, qui OMNIA, *et singula* VERBA, viris θεοπνευστοις, dictavit et inspiravit de OMNIBUS etiam *conservandis* non curasse.' TURRETENI *Institutio Theologiæ,* vol. i. p. 80, quoted by Haldane, *Verbal Inspiration,* p. 168.

† Doddridge's Dissertation on Inspiration. Works, vol. iv. p. 194. Edit. 1830.

MISCELLANY.

THE LATE ARCHBISHOP OF DUBLIN.

DR. MAGEE, late Archbishop of Dublin, was for many years Professor of Mathematics in the University of Dublin. Minutely acquainted with every branch of that abstruse science, he selected for the use of the candidates for fellowship a course both concise and elementary, observing, that on account of the extent and diversity of their studies, relative merit could not otherwise be ascertained during the limited period allotted to a *viva voce* examination. The fellowship was usually decided during the two hours that he acted as examiner: since his time the course has been much and for other purposes usefully extended; but mathematics have ceased to be decisive as a test for determining fellowship. It was, however, to his splendid service in the cause of religion that he was indebted for his promotion from a fellowship in the University to the archbishopric of Dublin. On the supposition that early friendship necessarily inferred identity of political opinion, many persons anticipated that his public conduct would be regulated by a deference to the speculative theories of others, instead of his own conscientious feeling and unbiassed judgment. And, had he been as wily a politician as he was acute in anticipating events, and as subtle a courtier as he was accomplished in his address, he might, during his life, have still further advanced his personal talents, and his memory would now be disgraced by the fulsome panegyrics of the Irish revolutional press.

"*You* have sworn to it," was his astounding reply, when interrogated as to his belief in the idolatry of the Catholic Church, by one of those legislators who had reconciled his oath with the admission of its members to legislate on the Protestant Religion. With an accuracy of anticipation rarely exemplified, he expressed his opinion that Catholic emancipation would place at the beck of the minister a consolidated faction ready to pledge themselves to the support of any political measure, provided he would succumb to their dictation with respect to the government of Ireland—a principle which he said would terminate in the destruction of the established Church and a separation from British connexion.

His strict seclusion from public observation during the latter days of his life, rendered an unfounded report prevalent that he labored under a mental malady, and over this supposed additional affliction, the most melancholy and revolting to which human infirmity is subject, his enemies gloated and exulted, and industriously circulated every fabrication that they could devise as likely to render himself and his family miserable.

St. James' Chronicle. *The Barbadian.*

WE are indebted to the 'Barbadian' for the following interesting

CORRESPONDENCE.

Bristol, (England.)—At a meeting holden in the Vestry of the Cathedral Church of Bristol, on Tuesday, Nov. 22, 1831,

The Rev. Professor Lee, Prebendary in Residence in the chair,

It was resolved that the following Address be presented by the Chairman to the Lord Bishop of the Diocese:—

To the Right Rev. the Lord Bishop of Bristol.

We, the Clergy of the Cathedral and City of Bristol and its vicinity, deeply lamenting the dangers, losses, and difficulties to which your Lordship has been subjected by the shameful outrages lately witnessed at this place, have deemed it to be our duty, affectionately and respectfully, to offer this expression of our sincere sympathy and condolence.

The sacred relation in which we stand to your Lordship as our Diocesan, (not to insist on the consideration of your public and private worth as an individual,) renders, we believe, this duty imperative at the present juncture, when, to manifest indifference, would be construed as apathy—and to remain silent, as a tacit recognition of opinions and acts which we cannot but hold in the greatest abhorrence. We allude to that open and avowed hostility to our holy religion in general, and to our Established Church in particular, with which we daily meet in almost every variety of form, and which appears to us to have grown to an extent and malignity unknown at any former period in this country: and of this, the wanton destruction of your Lordship's palace and property, we take, among other things, to be a striking proof. And, if this be true, then are we also bound to look upon ourselves individually as exposed to the hostilities and dangers which so generally threaten our religion and establishment; and consequently, as the more loudly called upon to condole with your Lordship on the painful occasion.

We ought not, however, here to forget, that if we have great reason to lament, we still have greater to be thankful. The good providence of GOD, which has in all ages guarded the Church, and which has so remarkably watched over the interests of this nation, has likewise graciously preserved your Lordship's person and family from outrage. If, then, we have witnessed much for which we cannot but grieve, still, we have experienced nothing about which we ought to despair; but, on an extended view, much for which we ought to be thankful. And, if we are indeed sensible that sin and iniquity abound in a remarkable degree, and openly threaten the destruction of all that is sacred and calculated to maintain good order among us, we also know whose is the kingdom, and the power, and the glory; and, that if the weapons which are mighty to the pulling down of every thing that exalts itself against the knowledge of CHRIST and GOD, and, which have graciously been placed in our hands, are duly wielded by us, our sorrows shall eventually be met with every necessary consolation, and our dangers with all necessary assistance and security.

Signed by the Chairman, &c.

To the Clergy of the Cathedral, and of
the City of Bristol and its vicinity.

My Rev. Brethren—Amidst the circumstances by which it has pleased GOD to mitigate the calamity to which I and my family have been exposed, I cannot but have derived much consolation from the kind interest which has been so generally and so warmly expressed upon the occasion.

Your affectionate sympathy and condolence imparted to me by your Chairman, Mr. Professor Lee, derive great weight from the character of those gentlemen whose names are subscribed, and for whom in the relation of a spiritual tie, as well as from respect to their private worth, I must feel every sentiment of reciprocal attachment.

While I lament with you, my Rev. Brethren, the melancholy proofs of hostility to our holy religion, which have recently manifested themselves to an unprecedented extent of depravity, I am led to attribute the destruction of property in great measure to the delusions which have been practised on a misguided populace, by the most profligate misrepresentations of the conduct of a body of men with whom it is an honor to have been associated, and who have been actuated by an anxious desire to promote the welfare of the country, and to remove to the utmost of their power any subjects of just complaint, upon points affecting its religious interests.

While I feel a satisfaction in reflecting, that the excesses for which I and my family have severely suffered, have been perpetrated principally by strangers, and persons most likely to be misled by the extravagant falsehoods and infidel suggestions which have been lately circulated in this city, I am well aware that very noble and generous exertions were made by many of its respectable inhabitants in defence of the palace, even to the hazard and injury of their own persons; and the general attachment and rectitude of principle which exist among the well-instructed classes of society, lead me to trust that the prejudices which have been recently excited against the Clergy, will be as transitory as they are unjust. I am, therefore, humbly confident that you, my brethren, will be secure under that protection which

I have graciously experienced; and I can entertain no doubt, that by a zealous and discreet endeavor to inculcate those principles which we derive from a right discernment of the word of God, we shall be enabled, through divine assistance, to support the cause of religion and truth, and to conciliate the esteem of those who will dispassionately investigate the claims of our apostolic Church, which, with the most tolerant regard to the opinions of others, is at all times ready to demonstrate the ground upon which its doctrines and institutions are established.

I remain, my Rev. Brethren, with sincere regard,
Your faithful Friend and Brother,
R. Bristol.

Almondsbury Parsonage, Nov. 25th.

From the (New-York) Atlas.

MEMOIR OF A SUICIDE.

It is only a short time since Henry Neele, the author of the English series of the 'Romance of History,' closed his career by self-murder, at a time when the vista had just opened sufficiently to present a fair prospect of success. We are now appalled by another suicide, in the same profession and rank of life, the perpetrator of which was a still younger man—indeed, a mere youth—whose introduction to the public seemed, like Neele's, to be full of good omen.

Mr. Fletcher—the circumstances of whose death our readers have been made acquainted with by the newspapers—was educated at Cambridge, and passed through his studies, the proximate object of which was a wranglership, with credit. When just about to receive the reward of his labors, he was guilty of one of those imprudences so frequent in college life, and so seldom attended with any permanent or disastrous effect. He was absent at the meeting of the council, and it was discovered that he had not been in his apartment the whole night. He had gone on a pleasure party the day before, and was accidentally detained beyond the moment when his appearance would have passed unquestioned. Expulsion stared him in the face on one hand; and, on the other, the as dreadful fate of being thrown back from the object of his ambition for a space of time equal to that which he had already spent in efforts to obtain it. Between this Scylla and Charybdis he was lost. He left college, abandoned all his plans and pursuits in life, and came to London, a friendless and almost aimless adventurer.

It is probable, that in the whole of this proceeding, he acted contrary to the advice of his relations, and that, in consequence, they left the young man to his fate; but, on so painful and delicate a subject, it is only fair to say, that this is little more than a surmise. Shortly after his arrival in London, he was so fortunate as to obtain the situation of assistant in a respectable school, where he continued for two years, and up to last Christmas. During this interval of two years, he published a poem, which displayed at least the evidences of an elegant mind, and contributed to some of the periodicals. But it was to the impression made upon his imagination by the glorious struggles of the Poles, that he owed any literary distinction, attained by his name. He produced a 'History of Poland,' which met with almost universal approbation; and few persons, on reading its manly and impressive pages, could have supposed that the author was a shy and retiring youth of one-and-twenty.

At this time the book-selling trade appeared to be on the brink of ruin. A panic, whether connected with real or imaginary danger, had been spread abroad in the literary world and its dependent professions. Booksellers were afraid, therefore, to buy the materials of which it is manufactured. In the department of imaginative writing, more especially, a depression prevailed, which threatened to recall the days when garrets and hunger were the portion of the Muses' sons. One extensive house, celebrated both for its good and bad novels, declared that it had utterly ceased to purchase manuscripts on speculation; and, either terrified or cramped in means by its losses, refused to entertain any offer proposed with other views than prospective and eventual remuneration. If any payments were made at all, they were in bills, which the holder, if unprovided with monied friends, could no more get discounted, than he could live upon the paper.

At this period, Mr. Fletcher, with characteristic imprudence, gave up his situation, and attached himself to the precarious, and now desperate trade of authorship! This was only last Christmas—and we hurry to the result.

He was employed to write a work on India for the 'Entertaining Knowledge,'—a portion of which is completed; and he also contributed, we believe, to several of the Magazines. He became involved in difficulties, notwithstanding; but to so trifling an amount, that it is said his last days were imbittered chiefly by the dread of an approaching demand upon him for twenty-five pounds, the amount of a bill accepted by his publisher, which he feared would remain unpaid, and consequently fall back upon him; but the gentleman in question asserts, that the bill had been given as a friendly accommodation to Mr. Fletcher.

Another enemy, still more fatal, was the disorder which appears to be "the badge of all our tribe"—indigestion. The sedentary habits of authors are generally supposed to be the predisposing cause of the disease: but this we deny. Exercise, without *amusement*, is nothing. The state of the mind, more than that of the body, we hold to be the predisposing cause. The disease again reacts upon the mind; and this action and reaction, if long continued, produces a nervous excitement, which sometimes ends in madness.

Mr. Fletcher, like many others who are afraid of the excitement of wine, or unable to afford the means of indulgence in it, had recourse to opium in his fits of despondence. This drug is as bad, although not quite so speedy, as arsenic to a literary man; for it exasperates the disease which sits preying like a vulture upon his life. The hero of this sad tale sunk at last into melancholy and despair. One whole day, till late in the afternoon, he lay in bed without being able to muster energy enough to rise. He at length took his place, mechanically, as it were, at the dinner table. He did not eat: he shrunk from conversation; but when the time of parting came, he bade farewell, with a strong pressure of the hand.

The next morning the unhappy young man was found dead upon the floor. He was surrounded with blood, and a pistol lay near the sacrilegious hand of the suicide.—*Lond. Paper.*

RELIGIOUS NEWSPAPERS.

We copy from the Eclectic Review, the well known organ of the dissenting interest in England, the following extract—a part of one of the ablest articles ever admitted into its pages, never deficient in talent. Two sentences, remarkably coinciding with sentiments which we have already found occasion to express, we have italicised.

"The Dissenters have for the last few years enjoyed the unenviable distinction of supporting the worst-conducted newspaper of the day. [The allusion is to *The World;* a journal which some of our contemporaries are in the habit of quoting as good authority.] Contemptible in a literary point of view, radical in its politics, vulgar, prosing, dogmatical, and abusive in its style, it has not a little contributed to lower the body of its patrons in the estimation of the public, and has at the same time infused into the minds of its readers, a spirit of party rancor and violence, far more injurious to those who cherish it, than it can be to the parties against whom it is directed. *We can conceive of nothing more directly calculated to destroy the vital spirit of Christian piety, and to bring dishonor upon the cause of religion, than polemical newspapers, in which the ministers of Christ are made to appear as political gladiators, not involuntarily, but for love of the game, and religion to seem but a branch of politics.**

The irreligious character of the daily and weekly press is a portentous and gigantic evil, which sincere Christians of all parties have too long contemplated with tame and indolent dismay. Why should this mighty engine have been abandoned to political faction and hireling management, when a mere investment of money, if discreetly effected, and to an adequate extent, might have secured at least some one journal of commanding influence to the interests of Christian morality, without committing the name and credit of religion, by sanctimonious professions,—without hanging out the Bible and Crown, or the Bible without a Crown, as a sign. An ostensibly religious paper will of course never be read by the secular and irreligious, and therefore presents no remedy for the mischiefs of which we speak. But a daily journal, conducted with first-rate ability and independence, speaking on religious subjects, when adverted to, with firmness, dignity, and explicitness, but not attempting to dose with religion, the man of business or of politics,—religious in its conduct, rather than in its phraseology, and tolerant of all parties,—such a journal would, we are persuaded, become, as it would deserve to be, the leading organ of public sentiment, by acquiring the respect and confidence of all classes. Nothing short of this seems to us likely to effect important good. Newspapers are taken in for the sake chiefly of the advertisements, the debates, and early intelligence; and an extended sale can alone secure the first, or support the vast expense of obtaining the others. To establish such a paper, demands a fortune; and after an expenditure of £30,000, the project might prove as abortive as a recent attempt of the kind, backed by all the talent of a political party. What is most ardently to be desired, is, that the proprietors and conductors of the political press should, to some greater extent, be brought under the influence of religious knowledge and religious principle, which would qualify them to perform their proper functions in a manner beneficial to society. On the other hand, it might be as well if a religious newspaper, designed chiefly as a reporter of missionary and other ecclesiastical intelligence, foreign and domestic, or of the public meetings of our great Institutions, kept as clear as possible of politics.

We have great pleasure in transcribing into our pages, the following remarks on 'Religious Newspapers,' which appear in the Congregational Magazine for the present month. 'The time has come when we feel it to be our duty to break the silence we have reluctantly maintained, respecting the weekly papers which profess to advocate the interests of religion. The *World* Newspaper, which appeared, in 1827, as the avowed advocate of dissenting principles, did not originate with any body of Dissenters; nor were the private parties who embarked in the speculation much known in the metropolis. While it must be confessed that this journal did efficient service to the dissenting community on the question of the repeal of the Test and Corporation Acts; and has served the general interests of religion by its reports of public meetings; yet the tone it assumed, has long been felt by all Dissenters of moderate and gentlemanly feelings, to be decidedly unfavorable to the interests which it professed to advocate; and not a few of those who, as officers of the leading and benevolent institutions of the kingdom, had given their testimony to the general faithfulness of the reports of their public meetings, and on *that ground* recommended the journal, have been grievously annoyed to find their names employed to sanction a paper which, in its style, temper, and general conduct, was very unlike what they wished it to be.

'The *Record* Newspaper, though avowedly devoted to the interests of evangelical religion in the National Church, received, on its first publication, respectable support from liberal Dissenters, who were willing to read an Episcopalian journal, if conducted on Catholic principles. How those principles have been outraged in that paper, we will not now pause to detail: it is enough that the sober-minded and candid members of the Church of England are as much ashamed of its personalities and violence, as men of the same class among Dissenters have been of the World Newspaper.'

Of the two journals, the Record exhibits by far the greater portion of cleverness, information, and adroitness. But it is due to the *old* World to say, that its party violence never ran into personal malignity; it was coarse, but not dishonest; and it never employed wilful and systematic misrepresentation as a regular trick of trade.

Eclectic Review.

---

* An announcement has appeared, of an approved 'Plan for the establishment of a new Weekly newspaper, devoted to the support of the great principles held in common by British Nonconformists;' to which are annexed the signatures of a most respectable body of ministers and laymen, as the provisional committee for carrying the design into immediate execution. [The Reviewer alludes to *The Patriot*, of which the first number was to appear on the 22d of February last.—58 names of ministers, including a majority of the most eminent Dissenters, are attached.] The plan, aware as we are of the motives which have originated it, cannot but have our best wishes; although we could have desired that a wider basis had been adopted, and that if a 'religious paper' is thought desirable, it had been found possible to make it the representative of the catholicity, not of any division, of the religious world. On one point, however, we venture respectfully, but earnestly, to express our hopes. The character of a minister of the Gospel is too sacred to render it expedient or becoming, that his name should be lent, as an authority, or sanction, or pledge, to the best conducted newspaper. *If the union of secular and spiritual office in our clerical magistrates be with reason deprecated, that of divine and politician is not less undesirable.* When, therefore, the paper is fairly started, (for we are not objecting to any preliminary arrangements,) we trust that the responsibility of conducting it, will not attach to any of our ministers, nor to the denomination, but to lay proprietors alone.

REPORT

Of the Grace Church Female Benevolent Society.

The Superintendents of the above Society would render to its subscribers, and to the many kind friends who have enabled the Society to continue its charitable efforts, the result of their labors during the past inclement and distressing season, and also an account of the means which have been so generously afforded them.

316 families have been relieved, and upward of 2000 garments have been distributed, among which are included 26 comforters, and 41 suits of baby linen. Included also in the above is a donation of 39 garments, made to the "Mite Society" of St. Peter's Church in this city. In addition to the usual method of making the garments, the Superintendents have thought best to give employment to some of the poor women who are recipients of their bounty;—thus increasing their charity in a tenfold degree, and thereby enabling the Society to meet the great demands made upon it. Of such persons 26 have been employed, and 387 garments have been made by them. Many worthy females have been found who labor very willingly, and who thankfully receive in return some of the garments given by the Society. In only one instance has money from the funds of the Society been paid in compensation for such services, and in that case, the sum of $4 31 has been paid to a desolate female who lately arrived, a stranger upon our shores, and whose state was peculiarly distressing.

$675 have been received during the past season; $224 in subscriptions, $236 from a collection in Grace Church, $215 in donations, which are thankfully acknowledged.

Many interesting relations might be given of cases of misfortune and misery, which the generosity of the patrons of this Society has enabled its almoners to relieve. The limits of the report, however, prevent such details. As so much good has been accomplished with the means received heretofore, it is hoped that at the commencement of the coming winter, those who are interested in this Society, will continue to extend to it their generous support; and also, that all the members of the congregation to which it particularly belongs, may be induced to afford it their patronage.

This opportunity is taken of stating, that much is still due to this Society from subscribers, and it is requested that those who are in arrears, will remit the amount of their subscriptions to the Treasurer.

Mrs. J. W. Satterthwaite,
Mrs. R. Bayley,
Mrs. P. G. Arcularius,
Superintendents.
Mrs. J. M. Wainwright,
Secretary and Treasurer.

March 12, 1832.

MISSIONS.

For the Churchman.

MEETING FOR THE ONEIDA INDIANS AT GREEN BAY.

In pursuance of the notice given, a numerous meeting in favor of the Oneida Indians resident at Green Bay, was held on Saturday evening, 7th inst., at Christ Church in this city.

The interesting services of the evening were opened with prayer by the Bishop,—the objects of the call subsequently stated by him—and the claims of the Oneidas upon the sympathy and liberality of Episcopalians forcibly urged, not only from the circumstance of their former connexion with the Diocese, but from the fact of a promise having been made them by his venerated predecessor, that in their removal to Green Bay, they should not lose the sympathy and aid of the Church to which they belonged, while the present necessity of this aid for the erection of a church and support of a Missionary was shown, from the distance of their settlement from the existing Missionary station at Green Bay.

In the enforcement of these claims he was followed by the Rev. Dr. Wainwright, who prefaced some eloquent remarks, by claiming an hereditary interest in the subject, as being descended from some of the earliest Missionaries who had devoted themselves to the cause of that much injured people.

The meeting was then addressed by an Oneida chief, (Mr. Daniel Bread,) who in his native tongue pleaded the cause of his brethren with much simplicity and pathos,—the speech being interpreted as he proceeded by the Rev. Eleazar Williams, who is of the same descent, having been their former Missionary at Oneida Castle in this State, but now resident with his people at Green Bay. The following is the substance of the address.

"Fathers and Brethren,—I rejoice that I have this opportunity to speak a few words in your ears. Permit me to address you with that simplicity and freedom which are the characteristics of the red men. The subject to which I would invite your attention, is in its nature very important. It not only relates to the advancement and prosperity of the Church of our heavenly Father, but it also has reference to the salvation of the souls of men for whom Christ the Saviour died on the cross.

"I believe it is well known to most of you that a portion of the Oneida tribe has emigrated beyond the western lakes, at a place called Green Bay. They went thither with a view to improve their condition, and to acquire habits of industry, as well as to avoid the vices of the whites, which were increasing among them to an alarming degree while they remained in this State. And I am happy in saying, that since their arrival in that country, a change has taken place in their morals, so that they now appear to be a new people.

"*Fathers and Brethren,* were I to inform you of the many difficulties which we encountered since our arrival in that country, I am persuaded that it would excite your commiseration.

"Our first object was the maintenance of our families. With this design we entered the forest, and commenced clearing the lands which we now occupy. We endeavored to deter our people from pursuing the life of the hunter, in which we were successful: and I rejoice in saying, that most of them are now able to provide for their families comfortably from year to year.

"In regard to our religious privileges, and the education of our children, we are contending with the same difficulties which many of the whites have experienced on your frontier settlements. To sustain the principles of Christianity which we had been taught while in this State, and to perpetuate the service of the Episcopal Church, we commenced building a small chapel, but for want of means it remains in an unfinished state; and we fear that without the assistance of our white Christian friends, it will so continue for years.

"Our settlement being yet in its infancy, we are unable at present to afford to the mission but a trifling assistance, and much less to support a school for the benefit of our children.

"For the maintenance of these two noble objects, I now call upon you, Fathers and Brethren, for your assistance. The Mission among the Oneidas at Green Bay is now in a languishing condition; and we fear, that unless you extend the hand of charity for the support of the holy cause in that quarter, the Church, yes, the Episcopal Church, will expire.

"Shall it be said, that for the want of zeal in love to God and for the souls of the Oneidas on the part of the Episcopalians, this Mission, the services and the very name of the Church, have ceased to be known among them? I trust not. We have frequently said that we were in the right, and if we are so, let us not be wanting in zeal for this cause.

"*Fathers and Brethren,* methinks I hear a voice from yonder skies, saying, 'Let the holy Church among the Oneidas be sustained;'—yes, Fathers, methinks I hear the voice of the late and beloved Bishop Hobart, saying, 'O my white Christian brethren, cherish the Church of the Redeemer which is among my red children, the Oneidas.'

"*Fathers and Brethren,* as you profess to be Christians, and obedient to the precepts of Christ, so I believe you are ever ready to give a cordial support to his cause, wherever it is needed. It is for this, that you are acquainted this evening.

"The late Bishop Hobart assured us, that he would extend over us his spiritual care at Green Bay; and we are happy, yes, we rejoice to find that his worthy successor is disposed to effectuate his promise.

"*Fathers and Brethren,* I believe there is no regular Mission among the Indians, of the Episcopal Church in the United States, excepting that which exists among the Oneida tribe; and I am unwilling to believe that the Episcopalians are so regardless of the interests of the Church, and indifferent to the salvation of the souls of men, as to see this Mission become extinct through the want of support. No, they will rather extend their fostering hand to sustain the holy cause among a people who have gone, as it were, from their bosom, and in like manner worship their Father the Great Spirit.

"It may seem somewhat strange to you, Fathers and Brethren, that we should now raise our voice among you; but from a sense of duty, as well as necessity, we are impelled to lay open to you the desires of our hearts.

"This is a day of darkness and distress to the American Indians. A heavy cloud hangs over them,—yes, a terrible tempest of whirlwind is now passing over them, and has disturbed their happiness and repose.

"Thus situated, we need support and consolation; and for this we look to you Christians.—It is in your power to assuage our distress, dissipate our fears, and console us in the hour of death."

With a view to the passing of some resolutions expressive of their feelings, the meeting then proceeded to organize itself by the election of a Secretary; the Right Rev. the Bishop presiding.—Whereupon the following Resolutions, introduced by Rev. Dr. Wainwright, and seconded by Rev. Dr. Lyell, were put and unanimously carried.

Resolved, That, in the opinion of this meeting, the Oneida Indians at Green Bay have a peculiar claim on the Christian sympathies and benevolence of the Church in the Diocese of New-York.

Resolved, That the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York be requested to receive, and appropriate in such manner as they may deem the most fit and proper, contributions for the religious and moral improvement of the Oneidas at Green Bay; and that the said Committee, acting in concurrence with the several Rectors of the Protestant Episcopal Church in this city, have power to adopt all suitable measures for procuring funds for carrying into effect the object of this resolution.

Resolved, That the subject of employing a Missionary for the Oneida Indians at Green Bay be submitted to the said Committee for Propagating the Gospel.

Although no collection was made, the following donations were at the conclusion of the meeting handed in to the Secretary, and the same is hereby thankfully acknowledged.

Right Rev. B. T. Onderdonk,	$10 00
A Friend,	69
R. Whittingham,	5 00
Cash,	3 00
D. Wells,	1 00
Cash,	1 00
Theodore Keese,	5 00
G. S. Gordon,	1 00
Cash,	2 00
A friend to the Green Bay Mission,	5 00
Rev. Peter Williams,	1 00
Rev. J. M. Guion,	5 00
James Swords,	3 00
	$42 69

J. McVickar, *Secretary.*

From the Missionary Paper.

KENTUCKY.

From the Report of the Rev. Mr. Giddinge, residing at Russelville.

Concluded from page 218.

"It requires too much room, and perhaps would be of little service, to give the names of all the persons I have met with since my last report, who were in whole or in part *raised* in the Episcopal Church, and still feel a partiality for her pure and evangelical worship. I have found them scattered through the whole of this wide and deeply interesting country. But they are literally *scattered*, and the day is, I fear, far distant when they will be all aroused to their former degree of attachment, and be supplied with the privileges of Episcopal ministrations.

"Within the last six months I have celebrated one marriage, officiated at two funerals, and admitted eight children to the rite of baptism. The number of baptisms would have been greater, but for disappointments arising from bad weather, and other similar causes. I have appointments where I expect to baptize children at several places, in the course of six weeks. Near Russelville, 4; at Hopkinsonville, 2; at Clarkville, 2, if not more; and at Henderson, 6.

"With a few exceptions, my Sundays have been spent at Russelville, Clarksville, or Hopkinsonville. The principal difference has been in devoting more time to the latter place, and preaching more frequently in the country. I have several regular appointments in the country, where, if we had men to give attendance, considerable congregations could be raised. I have spent one Sunday, also, at Bowling Green, and preached there three times, to very respectable congregations. This is an interesting place, and offers a very good opening for a clergyman of our Church. I found several families in the town and vicinity, who professed great attachment to the Church, and were very grateful for my attendance among them. I have also spent one week at Henderson, on the Ohio river, where I preached six times. In this I was met by the Rev. Mr. Page, of Louisville, who also preached twice, and administered the Lord's Supper, and aided in the organization of a parish. I have never seen so much anxiety in a new place, to enjoy the ministrations of the Episcopal Church, as at this village. I never witnessed so much readiness to take measures for the establishment of the Church in any part of the country. The service was performed in a most solemn and devotional manner, after the first public explanation of its nature. The Communion presented a scene the most impressive I ever witnessed. A parish, called *St. Paul's*, was organized under very auspicious circumstances; and a subscription to erect a church edifice, had amounted when I left, to about $1000, with the prospect of $400 or $500 addition. I do not think the number of Episcopal families in the vicinity less than forty. The number of communicants may be about ten or fifteen. It is certainly very desirable that they should be supplied with a clergyman of talents, piety, and prudence. If such a one should go there at this time, I have little doubt, but he would unite the most of the population in favor of the Church; and there is not the least doubt but he would be liberally supported. Firmer friends can nowhere be found, and I do not believe that the man who goes there will ever have cause to repent his resolution, if he *deserves* their support.

"The visit of the Right Rev. Bishop Meade through this country, in June last, left an impression very favorable to the Church, and created no small degree of excitement in some places. That favorable impression has been considerably deepened, and the excitement increased, by a late visit from the Rev. B. B. Smith, and the Rev. Gideon M'Millan during the last month. These gentlemen remained several days at Hopkinsonville, and several at Russelville. At this place, a Communion has been instituted [?] of about ten members, and a parish organized of about thirty families. The name of our parish is—*Grace Church.* I have concluded to act as the Rector of this parish, and hereafter to confine my labors to this county.

"We might have organized a parish also at Russelville, but deferred it from prudential reasons, till we can get a person to come and take charge of it. I have been endeavoring to make arrangements to this effect. About $200 have been subscribed for ministerial services, and a small number of classical scholars will increase the sum to $500 or $700. This has been offered to the Rev. Gideon M'Millan, who will probably accept, if he can get his place supplied at Danville. The people seem very desirous to have him come, and I have no doubt that his location at Russelville would be the means of raising two flourishing congregations; one at Russelville, and one ten miles to the south of it.

"It has ever been my desire to release the Society from the burden of my support, so soon as I could unite the means of supporting myself, with any field of useful labor. The time has now arrived. I have within the two last months received no less than five offers, either of which would have answered the object in view. I have accepted the appointment as principal of the Hopkinsonville Female Academy, a public institution, and very flourishing. My duties will commence about the 1st of January. I must then contract the field of my labor. Many places where I have hitherto officiated must be given up, and I shall, therefore, cease to act as your missionary after this date.

"In taking leave of the Society, and narrowing down my labors to one spot, I cannot avoid making one more effort to turn the attention of Christians, and particularly of Christian ministers, to the wide and still widening field, ready white for the harvest, that spreads before them. When I came to this country, a little more than one year since, the mention of establishing the Episcopal Church here, seldom failed to call up a smile of pity for the weakness of those who designed, and the difficulties of the man who had the execution. When I looked around, I could meet scarce a look of encouragement. My first efforts were repelled with coldness and indifference, almost chilling, and my patience and perseverance in the work, actually ridiculed. The prejudice against the Church was almost universal, and overwhelming. Even the few, who, amid opposing prejudice, had the daring to avow the *name*, had for the most, sadly mistaken or totally lost the *spirit* of Churchmen; while a vast majority, whose early education and predilections were in favor of the Church, had, wearied with disappointed expectations, united with other religious societies, or like the aged prisoner in the Bastile, been so long excluded from the pure light of heaven, that they had become satisfied with the darkness and *death* that spreads its universal dominion over the soul of the natural man. But this narrow view has gradually widened as I advanced. This sable gloom is slowly but steadily clearing away, and the prospect is becoming both bright and beautiful, rich and glorious, to the beholder. Prejudice is fast losing its hold. Truth is forcing its evidence upon the mind. Seriousness and solemnity now bring to the house of worship many, who lately came from motives of idle curiosity. Many are inquiring the way to Zion, with their faces thitherward. And, I believe, that could we obtain single men, they could find ample support at Bowling Green, Russelville, Hopkinsonville, Clarksville, and Henderson; and, perhaps, at Eddyville, Morganfield, Smithland, and Elizabethtown.

"Thus I have endeavored to do what little lay in my power, as a pioneer for the doctrines and discipline of our holy Church. If I know my heart, I have done it with an earnest desire to be a blessing to mankind, to the extent of my feeble powers. I feel persuaded also, that God has been with me. He has graciously given me favor in the eyes of this people, and blessed me with uninterrupted health, to discharge my numerous and arduous duties. To him be all the glory.

"If the Society should need any further information relative to this wide and interesting region, or should it need my service in any way that I can act; it will give me great satisfaction to devote my life to the work of my Master, in any way best calculated to extend his kingdom and promote the salvation of my fellow-men. If my efforts have been in any degree satisfactory, to God be all the praise, to whom it is justly due. If I have failed to satisfy others, as I have failed to please myself, I have nothing to say—but that my efforts have been constant, though I am very sensible of many defects and failures.

"But my *last* and *loudest cry* must be for men—pious, devoted, intelligent men. The everlasting tide of population is still rolling west. The field, already so wide, is still expanding and extending before us. These emigrants are wandering far from the privileges and ordinances of the Gospel, to the deep and uncultivated wilderness. Oh, when shall their solitary place be made glad, and their wilderness rejoice and blossom as the rose? Oh, when shall the feet of them that bring good tidings, that publish peace, be seen on the mountains, and following the receding waves of emigration? Oh, that young men would awake and gird themselves with strength, and come up to the help of the Lord—to the help of the Lord against the mighty."

To be continued.

COMMUNICATIONS.

For the Churchman.

CLERICAL EDUCATION: PLAIN STATEMENTS.

Messrs. Editors,—Several inquiries have been addressed to me in reference to the amount appropriated to the purposes of Clerical Education, and to the specific sum which might be deemed an adequate support for an individual student. I am happy to learn that an interest has been awakened in this subject, and that a few have resolved that *something shall be done* to relieve the present wants of the Church. It is much to be desired that the Church should act as a body, and that the provision which may be made shall be such as will fully meet the exigencies of the case.

The necessary expenses of a theological student may be estimated at $150, or $200 per annum.* If his home is at a distance, $200 is by no means an extravagant estimate. The Scholarships yield an income of $100, or $125; and for the balance of his expenses, the student must look to some other source. Now there are some who have expended their own patrimony, and have not the means of completing their education. Their only resource is the liberality of the Church, to whose service they have devoted themselves and their all. It is a plain case that more ample provision is needed, and that more reference should be had to individual wants. For example, one student may be supported in part by his friends, and may need but $50; while another, without any resources, may require $150 for his annual expenses.

The plans of other denominations for training young men for the ministry, are efficient and successful, because adapted to circumstances, and made in reference to actual wants. This will appear to any one who will take the trouble to examine the plan pursued at their theological seminaries. The American Education Society appropriates $80 per annum to each theological student under its patronage. In addition to this, provision is made for his board and some other expenses at the seminary. At Andover, the student, if his necessities require, may receive annually $80 from the Education Society,—his board and washing estimated at about $60,—his room is comfortably furnished,—most of the text-books used may be obtained from the library,—and there is a society of ladies in Boston, who provide various articles of clothing: thus all his expenses are provided for, and the whole amount cannot be estimated at less than $160 per annum. The number of students at that seminary is about 140, and about two-thirds are assisted to some extent.

---

* Board and washing alone cost the student *while at our seminary*, about $75. Expenses, however, for clothing, books which are indispensable, maintenance during the long vacation, and other incidental drafts upon his resources, swell the sum necessary for his yearly support to the above amount.

It cannot be denied that similar provision ought to be made for the General Theological Seminary of our Church, so that it may be placed upon *equal* footing with other seminaries. I would not wish to have our Church so lavish of her treasures, that pecuniary motives merely should induce young men to give her seminary the preference. I would wish to have such provision made, that her candidates for the ministry, by pursuing a most rigid system of economy, may be able to press forward to their work without embarrassment. I wish to have every temptation to idleness and extravagance removed, and the utmost care taken to prevent the misapplication of funds. All are agreed that something must be done, but what plan shall be adopted,—what course shall be pursued, in order to secure the desired objects?

I would, with your permission, Messrs. Editors, make a few suggestions for the consideration of your readers. In the first place, let a *pledge* be given that *every person possessing the requisite qualifications* shall receive such assistance as he may need. With regard to *qualifications*, let the rules be strict, and the standard high. I am persuaded that the Church, if called upon, will redeem this pledge. The sum allowed to each student annually, should vary from $50 to $150, according to his circumstances. Again, the expenses of a residence at the Seminary might be reduced, by providing suitable *furniture* for the rooms. Some have come to the Seminary under the impression that furnished lodgings were provided, and the necessity of paying about $25 for bedding and furniture has embarrassed their pecuniary arrangements. Further assistance might be rendered, by furnishing the Library with a supply of *text books* for the use of those students who are unable to purchase them.

I am gratified to learn that one Church in this city, which supports a scholarship, is making arrangements for furnishing one set of the text books that are used in the Theological course, and also, for providing suitable furniture for one room in the Seminary. The books and furniture are to be loaned to the student who may be under their patronage. Will not other Churches "go and do likewise?" Is there not some individual in each of the parishes in this city, who will go forward and see that this plan is carried into effect—a plan which must recommend itself to every friend of the Church? Shall it be told abroad, that, in the city where our General Theological Seminary is located, its interests are overlooked, and its wants unsupplied, by those who should prove themselves its best friends? If "a word to the wise" is sufficient, I trust that this plain statement will not be in vain,—that enlightened and zealous Churchmen, governed by Christian motives, and with the good of the Church in view, will appreciate the cause, and act as it becomes those who have been made partakers of the inestimable bessings of the Gospel.

L. M.

To the Editors of the Churchman.

ERRORS IN EDITIONS OF THE COMMON PRAYER.

EASTER-DAY cannot happen before the 22d of March, yet several of our Prayer Books put down in the "table of the days on which Easter will fall for thirty-eight years," &c. that in 1843 Easter-day will be on the 16th of March. It is so in the beautiful 8vo published by "the Press" from Megarey's plates, and in the 4to with notes, published by the Rt. Rev. Bishop of Connecticut in 1823. In the little book published by White, Gallaher, & White, 1828, New-York, Easter-day is made to fall on the same day in 1843, and in 1844 as early as the 7th of March. Surely, if there is any use in these tables, they ought to be given accurately. I have been some time endeavoring to find out the use of the additional column of figures in the calendar for the months of March and April, and as I have seen no explanation in any American book of Common Prayer, I will give you a copy of a note under the calendar for these months in my English one. It is thus:—"The numbers here prefixed to the several days between the twenty-first day of March, and the eighteenth day of April, both inclusive, denote the days upon which those full moons do fall, which happen upon or next after the twenty-first day of March in those years of which they are respectively the Golden Numbers; and the Sunday-letter next following any such full moon, points out Easter-day, for that year. All which holds until the year of our Lord 1899, inclusive; after which year, the places of these Golden Numbers will be to be changed." It is curious that in the 4to Prayer Book with notes, above mentioned, not only this *note*, but the figures, the use of which is explained in it, are entirely omitted, and the first table to find Easter-day until the year 1899, is also left out. The second is, however, inserted with the same title as in the other editions, viz: "*Another* table," &c. Believing that these tables are *all* useful, I think they ought to be *all* continued in our Prayer Books; and more regard ought to be had to their correctness. I need not add that Easter-day will be on 16th of April in 1843, and 7th of April in 1844.

There is a particular typographical error in all our Prayer Books which I have examined, except the 12mo of the "Press." It occurs at the end of the epistle for the Sunday after Ascension-day:—the *Amen* is printed in italics as if it was a response; whereas, it ought to be in the same type as the other part of the extract from the 1st Epistle of St. Peter. I once knew a clerk, (or clark, not *clericus* a clergyman,) misled by it, and cry out A——amen, as at the end of a prayer.

H. C.

THE CHURCHMAN.

SATURDAY, APRIL 14, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

CITY SUBSCRIBERS, are reminded of sending to the Office of the Press, as early as possible, notice of any expected change of residence, that the regular delivery of our paper may in no case be interrupted. Such notices should contain the name of the subscriber, and of the street and number in which he *at present* resides, as well as that at which the paper is to be left after May 1st.

TALENT WITHOUT PRINCIPLE.—MEMOIR OF A SUICIDE.—"Unsanctified learning hath done much injury to the Church of GOD;" was the saying of a good man. And so has genius—intellect, unmixed with the salt of religious principle, done much to mar human happiness, individual and social. How many a miserable wreck to-day is strewn upon the shore of mad and desperate destitution of religious resource, which yesterday gaily spread its sails to the breeze of public favor, and popular applause! None, surely, can read, without conviction of the inestimable value of fixed religious character, the melancholy recital upon the previous page. Who that has looked upon the countenance of a youth of promise,—the eye beaming with intelligence, and every expression speaking of the power and beauty of the mind within—cultivated by the arts of education for this world, and furnished for action in earthly interests,—can think without shuddering of such a one weltering in the blood which his own hands have shed;—every bud of promise untimely blasted. And all for lack of cultivation of the *soul* by the arts of *spiritual* education,—of furniture for action in those interests which are eternal:—all the issue of a profane devotion of the beauteous workmanship of GOD's hands, to the service and vassalage of a vain world.—But, we may be told, every youth thus highly gifted, and whose aim points no higher than the attainment of the world's applause, and a place in the records of literary fame, does not die like Neele and Fletcher. Alas! with how much fairer promise of a glorious immortality, they best can tell, who have been called to stand beside their blank and desperate, or presumptuous death-beds! The powers of man were bestowed for the service of his Maker;—for the study of his character and works, and the imitation of his perfections; in endeavors to assimilate our characters to his, and to increase the sum of real excellence and happiness. We need not point out in the examples before us, the issue of their perversion from this sacred purpose.

And how does the catastrophe of young Fletcher's course teach us to regard the spirit which regulates the movements of the teeming press. He was a purveyor for one of the popular libraries, without character, without principle,—a youthful, almost desperate, adventurer,—at the very time of his employment to instruct the many thousands of the rising generation. And this because he was possessed of abilities, and being poor, and desperate for lack of Christian principle, would sell them at a rate that promised gain to his employers.

PSALMODY.—The series of essays, of which we insert a part to-day, originally appeared in the 'Euterpeiad,' and have been sent us by their author for the Churchman. The sentiments and course of remark of these pieces will be found to harmonize entirely with those from late numbers of the British Critic which have appeared in our pages. The essays of 'Germanicus' have lain by us for some time. Their esteemed author has given us warrant to expect from him a continuation of the series.

In our next column will be found a notice of a 'Juvenile Concert,' a new thing among us. The gentleman, Mr. Dingley, by whom the children have been taught, has been engaged, with great success, in giving instruction in music to both teachers and pupils, in all the infant schools in this city. If early and extended instruction can secure the object, surely the next generation will excel in successful attention to that most interesting part of the engagements of the sanctuary.

DIOCESE OF SOUTH CAROLINA.—The number of clergy at present belonging to this diocese is 35. The following summary is gathered from the Parochial Reports, in the Journal of the late Convention. Communicants in *twenty-seven* parishes, White, 1619; Colored, 498. Baptisms, in the same during the past year—Adults, White, 34; Colored 62: Children, White, 252; Colored, 44. Confirmed, (Bishop Bowen having been absent from the country during a part of the year,) Whites, 40; Colored 13. Sunday School Teachers, in 13 schools, White, 126; Colored, 23: Scholars in the same, White, 764; Colored, 246. From the Journal it appears, that $43 50 was contributed by individuals of this diocese during the past year to the General Fund of the General Theological Seminary; and that there remains due from several of its parishes, to the Building Fund of this institution, in all $671. The Bishop Bowen Scholarship at present amounts to $1870 75. The Bishop Dehon Scholarship, to $3903. The Capital (invested) of the 'Bishop's Permanent Fund' of the diocese, is now $10,544 25. The 'Bishop's Common Fund,'* available in the past year, was $1332 65.

---

* We are not aware of the manner in which this fund is appropriated. In the Journal we find no charge against it except that of the 'Salary of the Assistant Minister of St. Michael's Church,' of which Bishop Bowen is Rector.

ST. THOMAS' CHURCH.—*Sixty-three* persons were confirmed at the late administration of this rite in St. Thomas' Church; and not *fifty-one*, as stated in our last.

THE ONEIDA INDIANS AT GREEN BAY.—Our third page contains an interesting account of the proceedings at the meeting held pursuant to the notice in our last number. It is to be regretted that the imperfect circulation of that notice, and the short interval allowed, prevented that full attendance of Episcopalians which both the subject and the way in which it was presented abundantly deserved. All who heard the simple, manly pleading of our Indian brother for spiritual aid, must have felt the duty of affording the slight assistance asked—a school and a minister. The sketch of Mr. Bread's speech furnishes a very imperfect idea of the original. It is necessarily much abridged, and many touching allusions, with many urgent appeals, and some forcible arguments, are wanting. We trust, however, that the Churchmen who were present will not allow the effect of Mr. Bread's appeal, and the arguments of our Bishop and Dr. Wainwright, to be confined to themselves. They *can* and they *should* transmit the impressions which they received to all around them, and thus prepare the Episcopalians of our city to take some energetic and effectual step, when further called on. We hope that some arrangement with the General Missionary Society may be effected, by which the Oneidas shall be made a branch of the Green Bay Mission, and, at the expense of a few hundred dollars, be provided with the religious instruction and stated services for which they so earnestly solicit, and have so strong a claim.

LITERARY.

Lectures and Sermons; in two volumes. By Henry C. Knight, A. M., Priest in the *Protestant Episcopal Church.* Boston, Lilly & Wait, 1831. 2 vols., 12mo.

These volumes, as the title shows, have been some time in print, but are now first offered for general sale in this city.* They contain Lectures on the History of the Bible, the Proofs of Christianity, Ecclesiastical History, a Summary of the Scriptures, an Analysis of Theology, the Visible Church, Prescript Prayer, and the Nature of Sermons; and fourteen Sermons. All of these compositions will be found characterized by more than ordinary originality, both of thought and mode of treatment, and by a variety of matter and manner fully correspondent with the unusual variety of subjects. The Lectures on Ecclesiastical History are very brief synopses of facts, digested chronologically, in centuries, under certain heads. They contain much curious and useful information.

---

* They may be had of Mr. John Moore, the authorized agent for the work, at 94 Broadway.

The Works of the Rev. Robert Hall, A. M., with a brief Memoir, and a Sketch of his literary character, by the Right Hon. Sir J. Mackintosh, LL. D. M. P., *and a Sketch of his character as a Theologian and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory,* LL. D., F. R. A. S., &c. IN THREE VOLUMES. New-York, J. & J. Harper, 1832. *Volume* I. pp. 504.

To praise the writings of Robert Hall, would be as presumptuous as it is unnecessary. The writer whom Dugald Stewart commended, while he yet lived, as a model of perfect English, combining in himself all the excellencies of Johnson, Addison, and Burke—the preacher whom all his contemporaries, of all denominations, allowed to be without an equal,—the champion before whom infidelity and bigotry crouched in conscious littleness—who has not heard of him? who would leave his works unread? Many things there are in Hall's writings, to which we cannot subscribe, for he was a conscientious antipædobaptist Dissenter; but the spirit in which he wrote, (or rather *spoke*, for he wrote only by constraint and with difficulty, what he spoke with such facility and effect,)—the noble liberality of his views—his fervent but chastened devotion—and his soul-enthralling eloquence, will command the attention and respect even of those from whom he differs most. This *complete* edition of Hall's works is under the superintendence of editors fully competent to their task, and worthy of the writer. The names of Foster, Mackintosh, and Gregory, excite no small expectations concerning an undertaking in which they are jointly engaged. Every advantage arising from judicious arrangement and scrupulous correction will belong to it, while the original matter, historical and critical, will greatly enhance its value.

Of the American impression we can honestly say, that it is every way creditable to the publishers. A change of type, and enlargement of the bulk of the volumes, has enabled them to reduce the *six* volumes of the English publication to *three*. The First, now lying before us, contains Sermons and Charges, Circular Letters, the work on Terms of Communion, and the controversial tracts on Baptism, to which it gave occasion.—The paper and type are beautiful, and the price, we are told, will be at the usual cheap rate of the press from which it issues. Each volume will be sold separately. The whole are promised by the first of May.

The Listener: By Caroline Fry, author of the "Assistant of Education," &c. From the second London Edition, Revised. 2 vols. 12mo. Philadelphia, Latimer & Co., 1832.

A CAREFUL and generally judicious observer of human manners, the author of these entertaining volumes, has well sketched a great variety of scenes in common life, giving to all an easy yet decided practical turn. We would not sanction *all* her views,—many of her models we cannot recommend for imitation;—but there are few, if any, of the class of less didactic religious books which we would more willingly place in the Family or Sunday School Library.

C. GOODRICH, of Burlington, Vt., has now in press the following works:—

Sermons on the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D., late of Lexington, Kentucky.

A Commentary on the Epistle to the Romans, from the German of A. Tholuck, Professor, &c., at Halle, with Notes and an Appendix. By Rev. Joseph Torrey, A. M., Professor, and James Marsh, D. D., President of the University of Vermont.

Coleridge's Lay Sermons, and Statesman's Manual, in one volume, 12mo.

☞ A SPECIAL meeting of the New-York Protestant Episcopal Missionary Society, will be held at the Press Buildings on *Tuesday* evening next, the 17th instant, at *half past 7 o'clock*, to take into consideration a proposed revision of the Constitution, in order to connect with the present objects of the Society, that of *Educating Young Men for the Ministry* of the Church. Members of the Society, and such other gentlemen as are disposed to further this cause, are requested to attend.

By order of the Board of Managers.

April 12. J. A. PERRY, *Recording Secretary.*

☞ JUVENILE CONCERT.—A Concert by the Children of two of our city Infant Schools, who have received instruction from Mr. Charles Dingley, will be given in the Presbyterian Church in Broome-street, on Wednesday evening, the 18th instant. The doors will be open to all who may desire to attend.

OBITUARY.

DIED, at Medina, on Sunday morning the 1st instant, Helen Maria, daughter of John and Mary M. Bagley, aged four years and eight months. Interesting and intelligent beyond her years, she had closely entwined the chord of affection around the heart of her fond parents, who had by precept and example early taught their little daughter to bow the suppliant knee and to lisp a Saviour's dying love. She seemed endowed with intuitive knowledge of her duty to her Creator, and in her last illness said to her weeping mother, "If I die I shall meet my Saviour in heaven." Her parents, bereft of their only child, submit with resignation to the divine will; and are enabled through grace to say, The LORD gave, and the LORD hath taken away; and blessed be his name. [*Communicated.*]

INTELLIGENCE.

DOMESTIC.

CONSECRATION.—By the Right Rev. Dr. Bowen, of South Carolina, Sheldon Chapel, M'Phersonville, on Tuesday, March 20, 1832.

SUMMARY.

STATISTICS OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

The following sketch is extracted from the 'American Quarterly Register,' by the 'Christian Index,' whence we transfer it to our columns, believing that the information which it affords concerning the state of the several religious bodies in this country will prove acceptable and useful to our readers. The numerical statements in the paragraph relating to the Episcopal Church, appear to be derived from Swords' Pocket Almanac. For the correctness of the other items, we, of course, are not responsible; but the high reputation of the Quarterly Register induces us to believe them worthy of confidence.

ORTHODOX CONGREGATIONALISTS.

MAINE. Nearly all the Congregational churches in this State are united in a General Conference, which meets annually, and at which there is a lay as well as clerical delegation from the District Conferences. The number of county or district conferences is 9; of pastors, 106; of churches, 166; of members, 9,919; reported number of additions to the churches, during the year ending May, 1831, 902.

Nearly every report of the ecclesiastical bodies of this country, contains most gratifying details of the progress of the reformation in temperance. About 130 Temperance Societies, embracing at least 7,800 members, have been organized in the State, on the principle of total abstinence. Previously to the commencement of this work of mercy, it has been supposed that there were not less than 10,000 inebriates, and a thousand deaths, annually, by intemperance. In a town in Washington county, containing a population of a little more than 1,000, a Temperance Society was formed about five years ago. Previously to this, 10,000 gallons of ardent spirits were consumed annually. The consumption, last year, amounted to *two hundred* gallons only. Before the reformation commenced, there were seventeen licensed retailers of spirits. Last year, there were none.

NEW-HAMPSHIRE. The number of district associations is 12; of churches, 147; of pastors, 112; of unsettled ministers and candidates for the ministry, 22; of communicants, 13,047; additions to churches, during the year 1830-31, 881.

VERMONT.—Number of district associations is 13; of churches, 207; destitute churches, 79; settled ministers, 116; unsettled, 27; licentiates, 5; communicants, 18,029; number of additions to the churches, during the year ending September, 1831, 889; removals by death and otherwise, 84. One of the associations is in the adjoining county of Essex, New-York. Connected with it are 13 churches, 3 ministers, and 813 communicants. From the narrative of the state of religion, we extract the following paragraph. "The number of towns in this State is 243: the number in which are churches in connexion with this body, according to our last printed minutes, 197.

MASSACHUSETTS. In 1805, the great body of the Congregational ministers in this State were united in a "General Association," which meets annually, on the fourth Tuesday of June. The number of district associations connected with the General Association is 22. The whole number of churches is about 300; of pastors or settled ministers, 270, (a few of whom are colleague pastors.) The number of communicants is not far from 40,000. The number of vacant churches is about 30.

RHODE ISLAND. The Congregationalists of this State are united in an Evangelical Consociation, which meets annually, on the second Tuesday of June. The number of churches is 10; of ministers, about the same number; of communicants, 1,100 or 1,200. This State was settled by Baptists, and this denomination is much more numerous than any other.

CONNECTICUT. The number of churches connected with the General Association of this State is 219, settled ministers, 173, unsettled ministers, a number of whom are connected with public institutions, 40. Number of licentiates, 30. There are, besides, five churches which are not associated, and five ministers. No returns are made of the number of communicants. It may be estimated at between 30,000 and 35,000.*

The greater part of the churches of Connecticut are united in consociations, for various ecclesiastical purposes, not embraced in the objects of the General Association.

EPISCOPAL CHURCH.

Episcopal churches were early established in Maryland and Virginia. No organization was effected till after the revolutionary war. Rev. Samuel Seabury, D. D., of Connecticut, was consecrated by the Scotch Bishops, in Aberdeen, Scotland, in November, 1784; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. The following table will give some of the important facts in regard to this Church.

Diocese.	*Bishop.*	*No. of Clergy.*	*Time of meeting.*
Eastern,	Alex. V. Griswold, D. D.	64	Last Wed. Sept.
Connecticut,	T. C. Brownell, D. D., LL. D.	59	1st Wed. June.
New-York,	B. T. Onderdonk, D. D.	143	1st Thurs. Oct.
New-Jersey,	John Croes, D. D.	19	Last Wed. May.
Penn.	Wm. White, D. D. H. U. Onderdonk, D. D.	59	3d Tues. May
Maryland,	W. M. Stone, D. D.	58	Last Wed. May.
Virginia	R. C. Moore, D. D. Wm. Meade, D. D.	54	3d Wed. May.
N. Carolina,	L. S. Ives, D. D.	14	3d Thurs. May.
S. Carolina,	N. Bowen, D. D.	35	3d Wed. May.
Ohio,‡	P. Chase, D. D.	20	1st Wed. Sept.
Kentucky,	B. Smith, D. D. (elect)	8	

Besides, there are in Delaware 7 clergymen, in Georgia 3, and in other States, 21—making in all, 13 bishops and 564 clergymen. The number of churches is considerably larger.

---

* It is greatly to be regretted, that the statistical reports, presented to the General Association of this State, are so extremely imperfect. Why not mention the number of communicants, and other important facts?

‡ Rev. C. P. McIlvaine, [elect.]

To be continued.

Conformity of a Dissenting Minister.—A small, but interesting publication has just appeared in England, by the Rev. R. Meek, formerly a dissenting minister, who was ordained by the Bishop of Salisbury. It is entitled "Reasons for Attachment and Conformity to the Church of England." His conformity is the result of conviction over prejudice. In his preface he gratefully acknowledges the candid and kind acceptance of his ministry among the dissenters, whom he left from a sense of duty; and especially the handsome manner in which several respectable dissenting ministers voluntarily bore testimony to his character and motives, at the time he resigned his ministerial connexion with them. The tone of his work corresponds with his name, *Meek.* "I met him," says our correspondent, "at the house of my friend, Mr. M——, and was very much pleased with his behavior and sentiments. He has a laborious curacy in a populous parish in the diocese of Salisbury."

Banner of the Church.

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISCOPAL MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums, viz:—

1832.		
9th April.	Collection made at Grace Church, New-York, on Sunday, 8th instant,	$230 11
	Received at same time from Edward R. Jones, Esq., to constitute himself a Life Member,	30 00
		$260 11

BENJAMIN M. BROWN, *Treasurer,*
No. 61 Water-st., & No. 128 Bowery.
12th April, 1832.

NEW-YORK PROT. EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

1832.		
31st March.	Two Donations from Friends, each 50 cts,	$1 00
6th April.	A Collection made in St. John's Chapel, on Sunday, the 1st inst.,	73 57
		$74 57

THOMAS BROWNING, *Treasurer,*
at "The Press," 46 Lumber-street.

CITY-MISSION SOCIETY

The Treasurer of the New-York Protestant Episcopal City-Mission Society has received the following sums.—

Collections at Mission Church, . . .	$38 03
One annual subscription of two dollars, . .	2 00
From Archibald Rogers, Esq., . . .	15 00
By the Committee for the congregation of St. John's Chapel.	
From Mr. George Brooks $15, H. Wilkes 15, L. Clarkson 10, Lewis Thibou 5, Cash 5, James Taylor 3, Cash 2, Charles Keeler 5, Mrs. Newton 2, Mrs. W. Coleman 1, Cash 1, . .	64 00
By the Committee of the Church of the Ascension.	
From Mrs. Banyer $40, Miss Jay 40, Mrs. Watts 20, Dr. A. H. Stevens 10, Miss Charlotte Morris 10, Archibald Gordon 5, Samuel Glover 5, Richard R. Ward 5, John Ward 5, J. B. Wood 5, J. Torry 5, S. H. Mills 5, Lindley M. Hoffman 5, Sidney Brooks 5, William Beach Lawrence 5, John Low Jr. 5, Henry Wells 5, Jesse Hoyt 5, Alfred Pell 2 50, Francis Griffin 5, Dr. J. Smyth Rogers 5, William Dubois 5, J. P. Coffin 5, Dr. J. Neilson, Jr. 5, William G. Ward 5, S. Van Rensselaer Moore 5, William E. Johnson 5, George Hastings 5, Samuel Sherwood 5, Samuel S. Rodgers 3, Joshua Dyott 5, J. T. Johnston 2, E. W. Fisk 1, Miss Mary Dyson 5, B. Grut 5, B. Loder 5, A Friend to Missions 1 50, R. Jaffray (of the Presbyterian Church) 5, John Slidell 15, Daniel Le Roy 15, George P. Rogers 15, Robert Dyson 15, John P. Stagg 15, Gerard W. Morris 15, Henry Cary 15, James Smith 15, Benjamin Haight 15, Jonathan Little 15, Abel T. Anderson 15, James N. Codwise 15, George W. Smith 15, D. H. Arnold 15, M. D. Benjamin 15, Benjamin Clapp 15, Joseph Petit 15, H. D. Aldrich 15, William Currie 15, Mrs. W. Currie 15, Mark Banks 15, George Bruce 15, Henry Hone 20, P. G. Stuyvesant 10, Lindley M. Hoffman 10, Jonathan Little 10, John P. Stagg 10, Robert Dyson 10, S. H. Mills 10, D. H. Arnold 10, Henry Cary 5, Henry W. Hills 5, . .	700 00
	$819 03

J. A. PERRY, *Treasurer,*
April 12, 1832. 33 Wall-street.

Erratum.—In the acknowledgment of the 24th March, for *H.* Gebhard read *F.* Gebhard.

PROTESTANT EPISCOPAL PUBLIC SCHOOL.

The subscriber acknowledges the receipt of the following books, for the Library of the New-York Protestant Episcopal Public School:—

From the Society for Promoting Religion and Learning—
1 set Christian Journal, 14 vols. 8vo.—1 set Bishop Hobart's Sermons, 2 vols—1 set Bishop Moore's Sermons, 2 vols—1 set Bishop Seabury's Sermons, 3 vols. —1 set Beren's Village Sermons—Christian's Manual —Festivals and Fasts—Companion for the Altar.
From a friend—
Opie on Lying—Cecil's Visit—Fry's Guide—Nelson's Devotion—Sacra Privata—Saints' Rest—Trimmer's Catechism—Prayers and Meditations—Claverston—Mourner.

J. MCVICKAR.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund has great pleasure in acknowledging the receipt of the following interesting letter, and of the money therein mentioned; and he has requested the publication of the letter in the hope that it will not only be gratifying to the friends of this important mission, but that it will operate a benign influence, by stimulating others to a similar course.

JAMES SWORDS, *Treasurer*
Green Bay Mission Fund,
11th April, 1832. 127 Broadway, N. Y.

New-York, April 11, 1832.

"Dear Sir,—I enclose thirty dollars, being the amount of subscription of the Sunday School of St. Stephen's Church, for the support and education of an Indian child at Green Bay. The children have been one year in contributing this sum, and they were promised the privilege of naming the child. They have accordingly expressed their wish that he should be called HOBART ST. STEPHEN.

Very respectfully, your obedient Servant,
J. H. WILLIAMS, *Superintendent.*
James Swords, Esq., *Treasurer*, &c.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 12th, from the following persons, viz:—

Hotchkiss & Co.—Rev. Palmer Dyer—Rev. George W. Freeman, *remit.*—C. Stimpson—J. Ingersoll—J. M. Goodwin, *remit.* —Rev. Wm. Norwood, *remit.*—Rev. G. F. Chapman, D. D.—Rev. R. Salmon—John Vibbard—L. H. Young—Rev. J. H. Saunders—J. F. Shores—Dr. J. H. Mitchell—I. H. Rouse—N. M. Patterson—Rev. J. D. Carder—E. Peet.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending April 12th, to the following persons, viz:—

G. V. Orton, Winfield, one parcel, care of Andrews & Hunt, 103 Pearl-st.—Rev. G. W. Freeman, Raleigh, N. C., one box and parcel, per schr. Planet, for Petersburgh, Va.—Martin Lee, Granville, one parcel, left at Howard's Exchange Hotel—Rev. A. Gibbes, Charleston, one box and two parcels, per brig Edward—Rev. Paul Trapier, Charleston, one parcel, per brig Edwina—Rev. R. Salmon, Watertown, one parcel, care of Clark & Manning, via. 123 Maiden-lane—Rev. Wm. Norwood, Richsquare, Northampton Co., Va., care of Mr. Roulhae, via. Hicks & Smith, 172 Front-st.

HARTFORD ACADEMY.

This Institution for the classical education of Boys, is pleasantly situated about one mile from the State House, in the city of Hartford, on the elevated ground which overlooks the valley of the Connecticut. The Trustees of this School are determined that it shall always be under the care of able and judicious Instructers, and they have limited the expense for tuition, board, washing, fuel, and lights, to 125 dollars a year for pupils under ten years of age, and 150 dollars for those who are older. The course of instruction will embrace all the branches required for entrance into College, and a thorough English education for those who are not designed for a Collegiate course. The Modern European Languages will also be taught if desired, by the best masters, but the expense will form a separate charge. Beds, bedding, and towels, are to be furnished by the parents, and all bills are to be paid, half-yearly, in advance. The buildings of the Institution are spacious and convenient, and the grounds connected with it pleasant and extensive. The pupils do not leave the premises unless accompanied by an Instructer. All moneys designed for their use are deposited with the Principal. There are three vacations in the year; viz. one of four weeks in the month of August, and two of a fortnight each, at Christmas and Easter.

The Domestic department is placed under the superintendence of a widow lady and her daughter, of respectable family, education and manners, from New-York. The Instruction and government of the youth is committed to the charge of Mr. JACOB LYMAN CLARK, A. B., a graduate of Washington College, who has long been accustomed to the business of instruction, and to whom all letters in regard to the admission of students must be addressed.

For further particulars in regard to the character of the Institution, reference may be made to the Rt. Rev. Bishop of Connecticut, and to the President and Faculty of Washington College.

By the Board of Trustees.
T. C. BROWNELL, *President.*
ISAAC TOWSEY, *Secretary.*
Hartford, Nov. 1, 1831.

PARISH LIBRARY. VOL. XI.

THE New-York Protestant Episcopal Press has just published

THE LIVES OF
Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson.
BY ISAAC WALTON.
With a Life of the Author, by Thomas Zouch, M. A., and *Notes* selected from those of Dr. Zouch.

CHAPMAN'S SERMONS.
JUST RECEIVED,—
SERMONS upon the *Ministry, Worship, and Doctrine* of the Protestant Episcopal Church, and other Subjects.
For Sale at the Depository of the Press,
No. 46 Lumber-street.

CHURCH OF THE ASCENSION,
CANAL-STREET.
REV. MANTON EASTBURN, RECTOR.

The Pews of this Church remaining unsold, will be offered at Public Auction, at the Church, on Monday next, the 16th instant, at 4 o'clock, P. M., by

M. HOFFMAN & SONS.

Any information that may be required previous to the sale, will be given on application to

CHARLES CARVILL, 108 Broadway, or
M. D. BENJAMIN, 195 Pearl-street.

BISHOP KEN'S MEDITATION.

The following pleasing and instructive stanzas, by Mr. Hoyle, are appended to the Rev. W. L. Bowles' Life of Bishop Ken, lately published.[*]

Dead to all else, alive to God alone,
Ken, the confessor meek, abandons power,
Palace, and mitre, and cathedral throne,
(A shroud alone reserved,) and, in the bower
Of meditation, hallows every hour
With orison, and strews, in life's decline,
With pale hand, o'er his evening path, thy flower,
O Poetry! pouring the lay divine
In tributary love, before Jehovah's shrine.

"Farewell," he cries, "bewildering world! farewell
To rank, to grandeur, to the pastoral care
Of Avon and of Banwell! lightly fell
The fetters from my hands; while to free air,
From pomp and wealth, 'the fowler and the snare,'
Deliver'd, and exulting in release,
I gazed aloft, that purer bliss to share,
Where faith and hope, in full possession, cease
In one eternal now of charity and peace.

"A little while, and to the last long home,
My weary journey ended, I retire
From the kind friend, the hospitable dome;
And feel my ashes kindle with the fire
Of immortality, and hear the quire
Hierarchal! and, unhurt amid the roar
Of shipwreck, look on the commotion dire
In idle fury tempesting the shore,
And everlastingly the God of gods adore.

"O Thou, whose lonely contemplation trod
Gethsemane and Tabor, there to pray,
And in communion see the face of God,
Let me not linger in this house of clay
Without thy visitation and the ray
That from between the cherubim of light
Illumes the path from darkness into day:
Nor only guides, but strengthens for the flight,
The spirit that aspires where Thou and heaven unite.

"Age, want, infirmity, have yet a calm
That brings the servant nearer to the feet
Of Him who shall award the crown and palm;
When with his angels to the judgment-seat
He comes, and all earth's generations meet
Messiah—generations of the dead;
While worlds to worlds the jubilee repeat
Of saints in triumph to their kingdom led,
Jehovah their defence, Immanuel their head.

"Rejoice, disciple of the Lord, in loss,
In pain, in age, in tribulation bless'd;
More closely to thy bosom press the cross,
And thankfully acknowledge all is best
As Providence hath order'd, whose behest,
Then most benign when seeming most severe,
Protects us from ourselves, nor offers rest
Till time, dissolving in the eternal year,
Proclaims our full repose, from sorrow, sin, and fear.

"Our days are register'd, and every hour
Gives warning; nor a moment ever roll'd,
Without a testimonial to the power
That spread abroad the firmament of old,
Appointed summer's heat and winter's cold,
The fruits of autumn and the bloom of spring,
Call'd forth the sun, the stars by numbers told,
And bade all ages, all creation, sing
The constellations' birth, the glory of their King.

"Behold, how nature's volume is to all
Laid open, there the record to peruse
Of Him by whom earth's kingdoms rise or fall,
The seasons change, the clouds distil their dews,
The garden and the mead display their hues;
The sky's illimitable circuit feels
His guidance, and the destined course pursues,
And day to day, and night to night reveals
What hand each insect feeds, each star and planet wheels.

"Then turn not from the melodies of morn
In cold abstraction, nor refuse to hear
The early echoes of the hound or horn
Blend with the song of lark and chanticleer.
No; let them wake Devotion to revere
The Giver of all good, and pay her vow,
When first day's eyelid opens on the sphere
Terrestrial, and transfigures all below;
Till, fair as Paradise, earth, ocean, ether glow.

"Nor may we pass the mystery of noon
Unsolemnized: then was the ransom paid
That purchased for the world salvation's boon:
Then trembled earth, the sun went back dismay'd,
The firmamental vault was wrapp'd in shade,
And height and depth convulsed, the signal gave
By what a victim was atonement made:
By Him who quell'd the whirlwind and the wave,
Death, and the sting of death, the serpent, and the grave.

"But morning and the noon of life are fled,
And glooms of eve to sudden musing call,
Ere night prepare the pillow for my head
On that sepulchral couch ordain'd for all
Earth's progeny, that soon or later fall
Like wither'd leaf; yet though we seem to die,
Though dissolution and decay enthral
Our mortal frame, the soul shall upward fly,
Ever from strength to strength, to meet its God on high."

---

[*] They are a happy imitation of the train of thought and style of the supposed speaker, though in versification far superior to the average productions of his prolific pen. In devotional glow and unction they fall below him; for who, in those respects, could hope to equal Ken?

PSALMODY.

"There let the pealing organ blow
To the full-voiced choir below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

From the Euterpeiad.

ON CHURCH MUSIC.

Mr. Editor,—It is a subject of sincere congratulation, that the conductors of religious periodicals have roused themselves to the consideration of so important a part of the Christian worship as Sacred Music. Of late especially, much interest seems to be manifested by the clergy and their congregations, to improve and elevate the songs of Zion, and to render them an acceptable offering to the Most High. The Western Recorder, a paper which advocates the doctrines and regulations of the Presbyterian Church, contains most generally some suggestions to further the improvement of the music which is practised by this denomination; and the Churchman, a periodical published under the direction of the Right Rev. Bishop Onderdonk, and consequently one of the oracles of the Episcopal Church, has also given us several articles on Church Music, which may have a tendency to draw to it the attention of Christians in general. This, Mr. Editor, has brought me to a determination to investigate, as far as possible, the state of Sacred Music among us—its abuse, and its defects; and as such, I propose to dwell strongly on the following topics: *On the introduction of theatrical performers into a Christian Church choir; on the levity of the organist; on the impiety of the clerk; on the singing of the congregation in general; on the improper selection of psalms and hymns by the clergyman, and the impropriety of the tunes adapted to them*; and if it be proved that these evils exist, I will lastly propose such methods as may render the worship of the living God solemn, impressive, and edifying. And in doing so, it may not be improper to state, that I bring with me no private animosity, no spirit of wilful ridicule, and no motives to inspire contention or revenge. I will endeavor to remember, that one of the most prominent duties which our holy religion enjoins upon her followers, is to be useful in this world, and especially to promote every cause which has for its object the praise and the glory of our Lord and Master.

It cannot be new to many of your readers, that such a practice has existed, and in some instances is even yet suffered, as the introduction of theatrical performers into a Christian Church choir; it has given occasion to call those places of worship opera churches; and the young and thoughtless delight as much in thus naming them, as the more discreet and sober worshippers listen to it with grief and indignation. The apology which has generally been made for such conduct, is, that these persons are peculiarly skilled in music; that they sing more correctly, and with more taste and elegance than others; and therefore they may be allowed to render the exercises of the sanctuary more delightful and pleasant. But can it be supposed that praises, emanating from lips or hearts of persons who show by their practice, and by the occupation of their lives, a total disregard for divine things—can it be supposed, I say, that the praises of those who sing six days out of seven in a theatre, and on the Lord's day in his temple, will prove an acceptable offering unto the Divine Majesty? Certainly not. Were they to "*sing with the spirit and the understanding also*," is it likely that they would continue to perform in places from which religion is excluded, and where it is not seldom ridiculed?—I think they would not.

It is not my intention to put a stigma on the theatrical profession; I know it has been graced with persons whose virtues rendered them ornaments to society; but it will nevertheless be candidly confessed by every rational and intelligent actor, that the profligate and vicious in many instances form a great majority of them. Shall these persons sing in the worship of the Most High, because they have fine voices and know how to manage them? Then ere long I expect they will be called to read the sermon, or say the prayers also, because they are generally well skilled in elocution and gesticulation. Why should Christians be negligent in cultivating their own vocal powers, which they are privileged to use in the service of their God? Are not their thanks and their praises the noblest incense which they can offer up to Him? Has not the Jewish Church set them an example worthy to be imitated? and is the theme which has fallen to their lot not far more exalted than that of the Israelites? Yes, the Christian can sing the wonders of redeeming love, the cross, and the hope of glory. In the last oratorio[*] of the New-York Sacred Music Society, the audience was entertained with an air from the opera, "*Teobaldo ed Isolina*."[†] Who knows but that, by and by, similar airs will be sung on the Lord's day, in his temple, to give variety to the religious exercises, or to entertain the worshipping assembly?

Rest assured, Mr. Editor, the introduction of theatrical performers into a church choir, is an evil much to be regretted, and also highly injurious to the cause of Sacred Music, as well as to the end for which it was intended. I am by no means opposed to a good opera, or concert of secular music, and know how to estimate the talented performer who distinguishes himself by a melodious and cultivated voice; but the church is not the proper place for his performance, nor should he lead in the devotions of the congregation. "Holiness becometh the temple of the Lord;" and the church is "the place where his honor dwelleth."

Among the proposals prepared by the Reformers, 1564, it was required, "That the psalms may be sung distinctly by the whole congregation, and that organs may be laid aside;" but "their continuance was carried by only one vote, and that given by proxy of an absent member." There is nothing which could have called for this proposition but the levity of the organist, so injurious to devotion, and so unbecoming in the service of God. It is nevertheless a subject of sincere congratulation, that this ecclesiastical instrument, since the days of the Reformation, has continued to adorn most of the Protestant churches; and though there was a time when a respectable part of the religious community thought "*the service of God grievously abused by piping with organs*," we have now the gratification to see prejudices slowly dying away, and organs erected in the sanctuaries of almost every Christian denomination. The levity of the organist, however, is yet frequently a source of regret to the devout worshipper. Instead of being stimulated and inspired by the strains which issue from that gilded little sanctuary, his devotional feelings become languid, or are perhaps totally driven away for the time.

The introduction before the services commence is often so destitute of sentiment, so light and trifling, as to be but little calculated to prepare the mind for the admission of those divine truths, which are soon to be dispensed. How can a congregation feel that "the Lord is in his holy temple," if but a moment before this sentence is uttered, the organist had presumption sufficient to play some well-known march or opera air, and lead as it were the imagination of his hearers to the battle-field, or to the theatre, instead of scenes above the starry sphere? The singing of chants, which is customary in the Episcopal and Catholic Churches after the lessons, cannot fail to give a variety to the exercises highly beneficial to devotion; but the spirits will languish if the organist be negligent in changing the stops of the organ. Next comes the hymn or psalm, the tune of which is generally played once through, to notify the congregation of what is to be sung, that all may unite in an offering of praise so acceptable to the Deity. But who has not frequently heard organists so embellish the air with cadences and other graces, that the subject was almost lost? And I have often seen persons, who were in the habit of singing in church, shut up their hymn-book, supposing some new production was to be performed, though in fact they were perfectly familiar with the true air. This, however, cannot be so injurious to the object of Sacred Music as the manner in which the words are accompanied. It is well known that in many hymns and psalms, the subject of almost every verse varies; sometimes it expresses the terrors of the Lord of Hosts, and then again the kind and endearing attributes of a merciful Father; sometimes it assumes the most rapturous expressions of praise, and then again the humble voice of supplication. Here the talents of an organist are most needed to dress the words in music, to clear and improve them, and to make "the sound a picture of the sense." The impressions which it then leaves upon the mind are more deep and lasting. The terrors of the Lord will awe the hearer into veneration; the kind and endearing attributes of a merciful Father will soften the worshipper in love to him; the rapturous expressions of praise will give him a foretaste of the joys of futurity; and the humble voice of supplication will penetrate the soul, and bend his spirit to contrition. The learned Bishop Gauden recommended long ago, that the music of the organ "should be so gravely and solemnly applied, as may much fit the temper of men's spirits, and the spirits of that duty, when either sad or solemn with grief, or cheerful and exalted with joy." But how often

"Rough repetition roars in rudest rhyme,
As clappers clinkle in one charming chime."

Most of the organists inquire only how many verses are to be sung; and without knowing the sense of the words, they duly fulfil their task, following the dictates of their own imaginations, without consulting how the music applies to the words. Thus I have frequently heard the most humble supplications accompanied with a volume of sound, which seemed to mock the contrite heart; and at other times, when the congregation united in hymns of praise, the accompaniment on the organ was as tame and languid as if the organist was fearful the hearts of the people might make a too "joyful noise unto the Lord their King."

Very injurious to devotion and to the object of Sacred Music is the levity of the organist in what is commonly called "playing the people out of the church." Some think that now the sacred exercises of the temple are over, and an exhilarating march, or lively jig, will give a pleasant variety to the duties of the Sabbath; and as it were, in an instant the solemn impressions made by the sermon are blasted and forgotten. Here it is, where the organist can destroy much good, where at the same time a judicious and pious player would enforce the subject, by performing such music as would correspond with the tenor of the sermon.

You see, Mr. Editor, from this imperfect representation of the duties of an organist, how important the station is which he holds in a church, and how desirable it is that he should be a man who fears the Lord, and wishes to promote his glory upon earth. Germanicus.

---

[*] Not the last, but that of 1831.—*Eds. Churchman.*

[†] Notte tremenda.

PRACTICAL.

THE PSALMS.

Episcopalians whose privilege it is to join together on every occasion of public worship in reading large portions of these inspired devotional forms, can well appreciate the eulogium of Augustine which we subjoin. It is a translation by a corespondent of the "Boston Recorder" of the Introduction to Augustine's Exposition of the Psalms.

The prophets indeed deliver much profitable instruction, the history of the Church much, the law much, and the aphorisms of the proverbs much; but the book of Psalms contains what is useful from all of them. It predicts what is future, it records what has been done in times past, it gives laws to those who now live, and it points out the path of duty to those who are now acting. To speak briefly,—it is a common treasury of sound doctrine, affording all that is necessary to each individual Christian.

It affords a healing balm to the old wounds of the soul, it holds out a quick remedy for those which are more recent, it stimulates to perseverance in the performance of present duty, it assuages all those perturbed passions which usually harass the human mind. And it does this, as if charming the soul into chastity, by a kind of melody and sweet harmony.

It would seem, indeed, that the Holy Spirit, seeing that the soul of man delayed and drew back from walking in the path of holiness, and inclined to indulge in the pleasures of this life rather than walk boldly forward in the way of virtue, had mingled the power of his doctrines with the sweet modulations of music; so that while the ear was delighted with the harmony of numbers, the utility of divine instruction might sink into the soul: like wise physicians, who, when the necessities of their patients demand a bitter medicine, are wont to sweeten the brim of the vessel, which contains the draught, with honey,—lest the sick man should refuse what is for his good, because of its bitterness.

The psalms also are given to us in poetry, that those who are of very tender age, and but youths, might be delighted in singing them, as a species of song. For this truly illumines the mind and heart. There are many such, who enter the church, and are not able to learn clearly the precepts of the apostles, or the writings of the prophets,—or who, even if they have learned, cannot retain them in memory;—but the verses of the psalms they sing, alike in the retirement of home and amid the assemblies of the people.

If at any time, one is overcome by the power of fierce and beastly anger, and remembers a psalm, when he sings its sweet verses, the fury of his anger departs. A psalm gives tranquillity to the soul;—it is the signal of peace, calming alike the distractions and ravings of the thoughts, repressing anger, restraining excess, nourishing sobriety, confirming friendship, bringing into concord those who disagreed, reconciling enemies. For who can ever speak of him as an enemy, with whom he has joined in singing a psalm to God? Wherefore, a psalm instils that which is the greatest of all graces,—charity: producing a sympathy of mind by an accordance of voice,—and bringing those who were once opposed to each other, together, by a concord of sweet sounds. A psalm puts devils to flight, and draws down angels to listen to its numbers.

It is a shield amid terrors by night, it is a rest amid the labors of the day, it is a guardian to children, an ornament to youth, a solace to the aged, a most appropriate ornament of woman. A psalm gives dignity to ordinary transactions, it assuages sadness caused by the providence of God, it draws tears from a heart of stone, it is the work of angels, an exercise of Heaven, a spiritual incense.

Oh truly wise institution of an admirable Master!—which causes us, while we sing, to learn that which is for the welfare of the soul. By which that instruction which is most necessary is formed within us: because that which we learn unwillingly makes but a slight impression and soon glides from our minds; while that which we receive with delight, resides in our souls, and clings to the memory for ever.

What is there, which may not be learned in the psalms? Does not all that is noble in virtue and every form of justice, and every ornament of chastity, and perfection of prudence, and rule of patience,—does not all that may be called good, proceed from them? The perfect knowledge of God; the announcement of Christ about to come in the flesh, the hope of a general resurrection, the fear of punishment, the promise of glory, the revelation of mysteries;—all that is good is here brought together, and laid up, as in a common treasury.

DEVOTIONAL.

SINLESS ENJOYMENTS.

"So shall I keep thy law continually, for ever and ever."
Ps. cxix. 44.

The heaping up of so many words in this short verse, appears to be the struggle of the soul to give something like an adequate expression of the vehemency of its longings to glorify its Saviour. And indeed the Lord's return to us, unsealing the lips of the dumb, and putting his word again into our mouth, brings with it a fresh sense of constraining obligation. A new prospect is opened of employment in his praise and service; not only as our present privilege, but as an antepast of our heavenly employment, when the word will never more "be taken out of our mouth;" but we shall be able to "talk of his wondrous works," and "to keep his law for ever and ever." The defects in the constancy and extent of our obedience, as far as our hearts are in a tender and gracious frame, must ever be our grief and burden; and the prospect of its completeness in a better world, is that which renders heaven itself so blessed in anticipation. There we shall be blest with suitable feelings, and therefore be enabled to render suitable obedience—even one unbroken consecration of all our powers to his work. Then "shall we keep his law continually for ever and ever." When once we have found admittance before the throne of God, we "shall serve him day and night in his temple,"—without sin—without inconstancy—without weariness—without end! We speak of heaven;—but oh! to be there! What is it? The service of love to a God of love throughout eternity! What can be wanting besides? In one day's continuance in the path of obedience even here, in the midst of the defilement which stains our holiest services, how sweetly do the minutes roll away! But to be for ever engaged in this employment, in that place where "there shall in nowise enter any thing that defileth"—it is this that gives an emphasis and a dignity to the heavenly joy, which may well stamp it as "unspeakable and full of glory." May we not then encourage the hope that the Lord is making us meet for heaven, by the strength and constancy of our desires to "keep the law of God?" And is it not evident that heaven itself can afford no real delight to one who feels the service of God on earth to be irksome? He stands self-excluded by the constitution of his nature, by the necessity of the case. He has no heart for heaven, no taste for heaven, no capacity for the enjoyment of heaven—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Heavenly, gracious Father, who and what are we, that our hearts should be made the unworthy recipients of thy grace? that our wills should be subdued into "the obedience of faith?" and that we should be permitted to anticipate the blessed period when we shall "keep thy law continually for ever and ever?" May this prospect realize the happiness of our present obedience. May he who has "bought us with a price" for his glory, reign in our hearts, and live upon our lips, that each of us may have his mark upon our foreheads—the seal of his property in us, and of our obligation to him—"Whose I am, and whom I serve."—*Bridges on Ps.* cxix.

THY SERVICE IS PERFECT FREEDOM.

"And I will walk at liberty; for I seek thy precepts."
Ps. cxix. 45.

It was a fine expression of a Heathen, 'To serve God is to reign:'[*] and certainly David appears to have found the liberty of a king in linking his affections to the service of God. The precepts of God were not forced upon him; "for he sought them," as the source of continual enjoyment. Hear what he says of them—"More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."—The way of the Lord, which to the carnal view is beset with thorns and briers on every side, to the child of God is a way of liberty. Without fear or anxiety, in the gladness of his heart, and the rejoicing of his conscience, he walks on in the king's highway. Even in seeking these precepts, there is liberty to be enjoyed, unknown to the worldling, the sensualist, or the professor; an enlargement of heart, a natural motion like that of the sun in his course, "going forth as a bridegroom, and rejoicing as a strong man to run a race." What must it be, then, to walk in the full enjoyment of the precepts of God? "They shall sing in the ways of the Lord[†]—for how great is his goodness! how great is his beauty!"[‡] But are we obeying them as our duty, or seeking them as our privilege? Oh! beware, lest unfaithfulness allowed in any part of your walk with God, straiten and cripple your soul. It is only in a persevering and self-denying pursuit of every track of the ways of God, that you can expect to enjoy the glow of spiritual activity and the healthfulness of Christian liberty.—"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." To have the whole stream of all our thoughts, actions, motives, desires, affections, carried in one undivided current toward God, is indeed most delightful evidence of the complete and unrestrained influence of love upon our hearts. There will often be considerable difficulty in suppressing the corrupt and rebellious inclinations of the natural mind; but as long as indulgence is denied, conflict excited, and resistance maintained in the constant endeavor to "bring every thought into captivity to the obedience of Christ,"—our liberty is established, even where it is not always enjoyed. The more we bind ourselves to the Lord, every fresh chain makes us feel more free.[§] While, then, they that "promise us liberty are themselves the servants of corruption," O let us live as the children of God—the heirs of the kingdom—grateful—free—blood-bought souls—remembering the infinite cost at which our liberty was purchased, and the moment of infinite peril when we are saved. When the flesh was weak, and "the law weak through the flesh," and no resolutions that we could make or perform, could extricate us from the yoke of sin—then it was that "Christ both died, and rose, and revived, that he might be Lord both of the dead and living." And then indeed do we "walk at liberty" in the way of his precepts, when we "break the bands" of all other lords "asunder," and consecrate ourselves entirely to his service. "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name."—*Ib.*

---

[*] 'In regno vivimus. Deo servare est regnare.'—Seneca. When the female martyr Agatha was upbraided, because, being descended of an illustrious parentage, she stooped to mean and humble offices—'Our nobility,' she replied, 'lies in this, that we are the servants of Christ.'—Sumner's Evidences, pp. 359, 360.

[†] Psalm cxxxviii. 5.

[‡] Zech. ix. 17.

[§] *Jugum Christi non deterit, sed honestat colla.* [Our necks are honored by the yoke of Christ, not galled.]—Bernard.

MAN.

Take away man out of this lower world, and all is bereaved, sunk, and degraded. Who is there then of all visible creatures, to know God, to hold intercourse with him, to enjoy him? Man is to the world, what God is to man. Remove him, and all is widowed and destitute. Who is there then any more for the sun to warm, or the zephyrs to fan, or for whom the earth may bring forth her fruits? Will you say, There are the lower animals? But for whom would they exist, when no one remained that understood the use of any thing? It was necessary then that he, who was to be the master, the lord, and I may say the husband of the world, should have something in common with the creatures over which he was to preside. At the same time he must possess some superior endowment, by which he should be enabled to govern them. A body therefore was given to him who was to be the head of all corporeal things: and a soul to him, who alone among corporeal beings should hold kindred and communication with God and spiritual subsistences.....But now observe the body assigned to man, and compare it with those of the animals around him. The lion is covered with hair, and has formidable teeth and claws. The bear, the stag, and every lower creature, has his weapons of offence or defence. But the human body is produced smooth, tender, and unarmed. Some have adduced this as a proof of the weakness and misery of man: we think it a token and omen of his superiority and happiness. Formed as he was to enjoy God and all the creatures of God, a body adapted for gentleness, peace, and friendship became him.—*Zuingle.*

PERSONAL APOLOGIES.

After deeply considering the question on all sides, I am of opinion that it will not be for your advantage to publish what you have written. In the first place, you will not attain your object of clearing yourself from reproach. The judgments of mankind are various and perverse. Often when they see us anxious to vindicate ourselves, without some special call for it, they only suspect us the more. Moreover, the world is weary of personal apologies and vindications. Your reputation is safe while the senate of your country justifies you. The reproaches of the Pharisees can never be all silenced. For His sake who was numbered with the transgressors, we must bear it, that there should be those who hate and revile and curse us. But we must strive to order our lives so blamelessly that the slander may refute itself, and that they may be confounded who wish us evil, and daily cry over us, There, There.—*Ib.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz*:—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

Publications for sale at the Depository.

Family Bibles—D'Oyly & Mant's Edition of the Holy Bible, with notes explanatory and practical; with additional notes selected and arranged by the late Bishop Hobart.—In sheep and calf.

Family Prayer-Book—Bishop Brownell's Edition of the Common Prayer, with Notes.

Bibles—*Quarto*—elegantly bound in calf, $10. And in plain binding at low prices. Octavo, elegantly bound, from $4 to $6, plain $1 75 to $3—12 mo, from 85 cents (a good edition, clear print, in strong sheep) to $3 50—18 mo. in good sheep, and on good paper at 95 cents.

Testaments at 15 cents, a much clearer print than the Common Edition of School Testaments.

Prayer Books—Elegant Quarto, for the desk, gilt edg[illegible] very elegantly bound with Psalms and Hymns—a new Ed[illegible] just published by the Press, $11. In plainer bindings at much lower prices. Octavo—Megarey Edition No. 1.—Elegantly bound, with 7 plates, $6 50 & $6. No. 2—In brown and black calf, with 7 plates, $3 50. No. 3—In brown and black calf, on paper of a less costly kind, and smaller size 2 50. No. 3—In sheep lettered $1 50. Common Octavo Edition $1. 12 mo. Elegantly gilt, with plates, $2 50, $2 75 and $3. In calf plainly gilt, $1 75. In sheep lettered and filleted, very strongly bound, $1 25. 18 mo—Elegantly bound with gilt edges, and plates, $2, to $2 75. Black and Red morocco, more plainly gilt, $1. Sheep, neatly gilt, 62½ cents. The same binding, and less expensive paper, 50 cents. Sheep lettered and filleted, 30 cents. Sheep, plain 25 cents.

Hymns—Octavo, large type—In black and brown sheep, 40 cents. 12 mo—Red Morocco, 43 cents. Black, 38 cents. Sheep, 30 cents. Muslin printed, 25 cents. 18 mo—Red, blue and black morocco, 28 cents. Sheep, 18¾ cents. Muslin, 10 cents.

Blomfield's Manual of Family Prayers—a very popular office of devotions for the family; of which the Press publish the only American edition. In morocco gilt, 37½ cents. Printed muslin, 25 cents. Black Skiver, 25 cents. In tract form, 4 cents.

The Communicant's Companion; *First American Edition*—32mo size, convenient for the pocket. It contains the whole 'Order for the Administration of the Holy Communion;' with simple and appropriate directions to the devout recipient.

Devotional Sonnets; A collection of truly devotional 'sonnets,' each having for its motto or subject a text from the Gospels. *First American Edition.*

Parish Library; Eight Volumes of the Parish Library (at an average price of 75 *cents* each) have already been issued by the Press, and are now for sale at the Depository. The Series is progressing. The XIth Volume (the IVth and VIth are necessarily delayed) is now in press.

Essays by Dr. Whately; On some of the Difficulties in the Writings of St. Paul, and in other parts of the Scripture; (Published for the Editor.) Price, in red muslin, 75 cents.

Bishop Sumner's Family Expositor—a practical Exposition of the Gospels of St. Matthew and St. Mark: 412 pages 12mo— Boards, 88 cents; sheep $1; calf backs, $1 13; calf, $1 50.

Life of Bishop Heber—2 vols. 8vo. Published by the Press Price, $4 50.

Works of Bishop Ravenscroft—In two vols. 8vo, with a portrait and memoir. $5 in boards, $5 50 in sheep, $6 in calf.

Works on Episcopacy—In two vols. containing—Dr. Bowden's Letters—Dr. Cooke's Essay—Episcopacy tested by Scripture by Bishop H. U. Onderdonk—and a preface by Bishop B. T. Onderdonk—800 pages. 12 mo. Price $1 50, for the two volumes.

The Churchman's Almanac—for 1832. Price, 6¼ cents.

The Christian's Manual; Festivals and Fasts; Companion for the Altar; Clergyman's Companion; &c., by Bishop Hobart, with a variety of devotional and other works for the use of Episcopalians, in plain and elegant bindings, constantly for sale at the Press. Also—Sunday School Library Books.

Tracts—for the use of Episcopalians, in great Variety.

Correspondence with the Press, to be conducted through the Rev. John V. Van Ingen, No. 46 Lumber-street.

THE CHURCHMAN,

Edited by the Rev. William R. Whittingham, and the Rev. John V. Van Ingen, and under the general direction and supervision of the
Right Rev. Bishop Onderdonk,

Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "Evangelical truth, and apostolic order."

ALL COMMUNICATIONS to be addressed to the Editors, No. 46 Lumber-street.

Terms *Two Dollars and Fifty Cents* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF PERSONS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.

Maine—*Portland*, Samuel Colman.

New-Hampshire—*Portsmouth*, J. F. Shores

Massachusetts—*Boston*, Stimpson & Clapp, 72 Washington-Street.

Connecticut—*Hartford*, H. & F. J. Huntington. *New-Haven*, Sidney Babcock. *Norwich*, S. L. Hyde, 2 doors west of Christ Church.

Rhode island—*Providence*, Thomas B. Lippitt, 12 Westminster-Street.

New-York—*Newburgh*, Edmund Sanxay.—*Poughkeepsie*, Wm. H. Parsons.—*Hudson*, Cyrus Curtis.—*Granville*, Mr. Graves.—*Albany*, O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street.—*Troy*, Clark & Hosford. *E. Platt, —*Utica*, H. & E. Phinney.—*Syracuse*, Rev. Palmer Dyer. L. H. Redfield. -*Auburn*, Harvey Hinman.—*Canandaigua*. Morse & Harvey.- *Oswego*, Erie Poor.—*Rochester*, C. C. Lathrop.—*Batavia*, Sherman Parker & Co.—*Buffalo*, O. G. Steele & Co.—*Ogdensburgh*, Lucian J. Bisbee.—*Plattsburgh*, J. Bailey.—*Ramapo*, *Silas Sprague.—*Waterford*, H. Vibbard. *Schenectady*, C. G. Palmer.

New-Jersey—*Newtown*, *Rev. Clarkson Dunn.—*Perth Amboy*, *Rev. James Chapman.

Pennsylvania—*Philadelphia*, William Stavely,—Latimer & Co., 99 South Second-Street.—*Pittsburgh*, Hogan & Co.

Maryland—*Baltimore*, George Carr Grundy, 22 St. Paul's Lane. *Annapolis*, John Thompson.

District of Columbia—*Washington City*, Mr. —— Turner, of firm of Coale & Co. Penn. Av.—*Alexandria*, Wm Morison.

Virginia—*Norfolk*, George Rowland.—*Richmond*, R. J. Smith.

North Carolina—*Wilmington*, Agent of the Missionary Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns, *Newbern*, Salmon Hall.—*Raleigh*, Turner & Hughes.

South Carolina—*Charleston*, S. Babcock & Co.

Ohio—*Columbus*, I. N. Whiting.—*Cincinnati*, Rev. Samuel Johnston.

Louisiana—*New-Orleans*, G. W. Clark.

Kentucky—*Lexington*, Thomas Smith.

Tennessee—*Nashville*, Rev. George Weller.

B. Curtis Brown, *Print.*